

THE
SUMME AND SVB-
STANCE OF THE CON-

ference, which, it pleased his Excellent
Maiestie to have with the Lords Bishops,
and other of his Cleargie, (at which the most of the
Lords of the Councell were present) in his Maiesties
Privie-Chamber, at Hampton Court.
January 14. 1603.

Contracted by WILLIAM BARLOVV, Doctour of
Divinitie, and Deane of Chester. K

*Whereunto are added some Copies (scattered abroad)
unsavoury, and untrue.*



Printed at London by V.S. for Mathew Law, and are
to be sold at his shop in Paules Church-yard
neere S. Austens Gate. 1605.

THE
 SUMME AND
 STATE OF THE
 force, which, it pleased his Excellency
 and other his Clergie, for which the most of the
 Printed and Published by
 January 12, 1802

Contracted by William Ballou, Printer of
 District and District Clerk



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To the Reader.

His copy of the Conference in January last, hath been long expected, & long since it was finished: impeachments, of the divulging, Archiepif. Cantuar. were many; two main above the rest: one, his untimely death, who first imposed it upon me, with whome is buried the famousst glory of our English Church, and the most kinde incoragement to paines and studie: A man happy in his life and death; loved of the best while he lived; and heard of God for his decease; most earnestly desiring, not many dayes before he was stricken, that he might not (yet) live to see this Parliament, as neare as it was.

The other, an expectation of this late Comitall Conference, much threatened before, & triumphed in by many; as if that Regall and most honorable preceeding, should thereby have received his counter-blast, for being too forward: But his Majesties Constancy having, by the last, added comfort and strength to this former, which now, at length, comes abroad; therein, good Reader, thou mayest both see those huge pretended Scandales (for which our

To the Reader.

*flourishing Church hath beene so long disturbed) ob-
iected and remooved; and withall, beholde the ex-
presse and vive Image of a most learned and iudici-
ous King: whose manifolde gifts of Grace and Na-
ture, my scant measure of gift is not able to deline-
ate, nor am I willing to enumerate, because I have e-
ver accounted the personal commendation of living
Princes, in men of our sort, a verball Symony; Such
Flies there are too many, which pusse the skinne, but
taint the flesh. His Maiesties humble deportment in
those sublimities, wil be the eternizing of his memo-
rie: the rather, because *κατατιλὰι τὸν ὄλγον*, to digest
so great Felicity without surffet of surquedry is a
virtue, rare in great personages, and that, which the
King of Heaven feared, even the King of his owne
choise would want. The more eminent he is, in all
princely qualities, the happier shall wee be: our due-
tie, as we are Christians, is Prayer for him; as wee
are Subiects, Obedience to him; as wee are men,
acknowledgement of our settled state in him. Our
unthankfulness may remoue him as it did the mirror
of Princes, our late famous ELIZABETH. She rests
with God, the Phœnix of her ashes raignes over vs,
& long may be so do to Gods glory; and the Churches
good, which his excellent knowledge beautifieth, and
governement adioyned will beatifie it. An hope of
this last we conceive by his written *Basileus*: a Spe-
cimen of the other, in this Interlocutory Confe-
rence: wherof take this, which is printed, but as an
Extract, wherein is the Substance of the whole; in-
tercourse*

To the Reader.

texcourse of speeches, there occasioned, would cause
 prolixity without profite: what every man saide,
 point devise, I neither could, nor cared to observe;
 the vigour of every obiection, with the summe of
 each answer, I guesse I misse not: For the first day
 I had no helpe beyond mine owne; yet some of good
 place and understanding, have seene it, and not
 controlled it, except for the brevity: for the two last,
 out of diverse & Copies, I have selected and ordered
 what you heere see: in them all next unto God, the
 Kings Maiestie alone, must have the glorie: Yet
 to say, that the present state of our Church, is very
 much obliged to the reverend Fathers, my Lordes
 of London and Winton, their paines and dex-
 teritie in this busines, were neither detraction from
 other, nor flattery of them. His Highnes purposed
 to compose all quarrells of this kind, hereby, and sup-
 posing hee had settled all matters of the Church, it
 pleased him so to signifie by Proclamation after it
 was done: but there is a triple generation in the
 worlde, of whome the Wiseman speaketh, Mary I
 say nothing, (for even private speeches cannot, now
 passe without the smeere of a Blacke Cole. In one
 ranke whereof you may place our Hercules Limbo-
 mastix, whome it might have pleased, without this
 Gnathonicall appeale, to have rested his Maiesties
 determination; and being a Synoptical Theolog
 in words and angry, that he was not, so, as wil-
 lunt, have learned the difference in Divinitie, be-
 tweene *viam Regis*, & *viam gregis*.

Deanes of
 Sep. Londi.
 Christ-ch.
 Winchest.
 Windfor.
 Archdea.
 Nottinghā
 and mine
 owne.

Prover. 30.
 12, 13, 14.

Mary



THE FIRST DAYES

Conference.

THe day appointed was,
as by his maiesties pro-
clamation we all know
Thursday the 12. of Ja-
nuary; on which there
met at Hampton court
by nine of the clocke, all the Bishops and
Deanes, summoned by letters, namely, the
Archbishop of Canturburie, the Bishops
of London, Durham, Winchester, Worce-
ster, S. Davids, Chichester, Carlisle, and Pe-
terborow: the Deanes of the Chappell,
Christs Church, Worcester, Westminster,
Pauls, Chertsey, Windsor, with Doctor
B Field,

2 *The summe of the Conference*

Field, and Doctor King, Archdeacon of Nottingham : who, though the night before, they heard a rumor that it was deferred til the fourteenth day, yet according to the first summons, thought it their dutie to offer themselves to the Kings preience, which they did : at which time it pleased
“ his Highnes to signifie vnto the Bishops,
“ that the day having prevented, or decey-
“ ved him, he would have them returne on
“ Saturday next following : On which
day, all the Deanes and Doctors attending
my Lordes the Bishops, into the preience
Chamber, there wee founde sitting vpon
a forme, Doctor Reinolds, Doctor Sparks,
Master Knewstubs, and Master Chaderton,
Agents for the Millenarie plaintiffes. The
Bishops entring the privie chamber, staid
there, till commaundement came from his
Maiestie, that none of any sort, should bee
present, but onely the Lords of the Privie
Councell, and the Bishoppes, with five
Deanes, viz. of the Chappell, Westminster,
Field, B Pauls,

before the Kings Maiesly. 3

Paulus, Westchester, Salisburie, who being called in, the doore was close shut by my Lord Chamberlaine.

After a while, his excellent Maieslie came in, and having passed a few pleasant gratulations with some of the Lords, he sate downe in his Chaire, removed forward from the cloth of State a prettie distance; where, beginning with a most grave and Princely declaration of his generall drift in calling this assembly, no novell devise, but according to the example of all Christian Princes, who in the commencement of their reigne, vsually take the first course for the establishing of the Church, both for doctrine and policie, to which the verie Heathens themselves had relation in their Proverbe, *A iove Principium*, and particularly in this land, King Henrie the eight, toward the ende of his reigne, after him King Edward the sixt, who lasted more, after him Queene Marie, who reversed all, and last the Queene of

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“ of famous memorie, to his Highnesse ad-
“ ded (for it is woorth the noting, that his
“ Maiestie never remembred her, but with
“ some honourable addition) who setled
“ it as now it standeth: wherein, hee sayd
“ that he was happier then they, in this, be-
“ cause they were taine to alter all thinges
“ they found establisshed, but he saw yet no
“ cause so much to alter, and chaunge any
“ thing as to confirme that which hee found
“ well setled alreadie, whice state, as it see-
“ med, so affected his royall hart, that it plea-
“ sed him both to enter into a gratulation
“ to almightie God, (at which wordes, hee
“ put off his hat) for bringing him into the
“ promised land, where Religion was purely
“ professed, where hee sate among grave
“ learned and reverend men, not, as before,
“ else where, a King without state, without
“ honour, without order, where beardlesse
“ boyes would brave him to his face; and
“ to assure vs, that he called not this assem-
“ bly for any Innovation, acknowledging
the

before the Kings Maiesty. 5

the government ecclesiasticall, as now it
is, to have beene approoved by manifold
blessinges from God himselfe, both for
the encrease of the Gospell, and with a
most happie and glorious peace; yet, be-
cause nothing could bee so absolutely or-
dered, but something might bee added
afterward therunto, and in any state as in
the bodie of man, corruptions might in-
sensibly grow, eyther through time or
persons: and in that hee had receyved
many complaintes, since his first entraunce
into the Kingdome, especially through
the dissentions in the Church, of many
disorders, as hee heard, and much disobe-
dience to the lawes, with a great falling
away to Poperie; his purpose therefore
was, like a good Phisition, to examine and
trie the complaintes, and fully to remove
the occasions thereof, if they prove scan-
dalous, or to cure them, if they were dan-
gerous, or, if but frivolous, yet to take
knowledge of them, thereby to cast a sop

into

B 3

into

6 *The summe of the Conference*

“ into Cerberus his mouth, that he may ne-
“ ver barke againe, his meaning beeing, as
“ he pleased to professe, to give factious spi-
“ rites, no occasion hereby, of boasting or
“ glorie, for which cause hee had called the
“ Bishops in, severally by themselves, not to
“ be confronted by the contrarie opponents,
“ that if any thing should be found meete to
“ be redressed, it might bee done, (which his
“ Maiestie twise or thrise, as occasion ser-
“ ved reiterated) without any visible alte-
“ ration.

And this was the summe, so farre as
my dull head could conceyve and carrie it,
of his Maiesties generall speech. In par-
“ ticular he signified vnto them the princib-
“ pall matters, why he called them alone,
“ with whome hee woulde consult aboute
“ some speciall poyntes, wherein himselfe
“ desired to be satisfied, these hee reduced
“ to three heades: First, concerning the
“ Booke of Common prayer, and divine Ser-
“ vice used in this Church. Second, Excom-
munication

before the Kings Maieſty. 7

munication in the Eccleſiaſticall Courtes,
Third, the providing of fit and able Mi-
niſters for Ireland.

In the Booke hee required ſatiſfaction
about three things. First, about Confir-
mation; firſt for the name, if arguing a con-
firming of Baptiſme, as if this Sacrament
without it, were of no validitie, then were
it blaſphemous: Secondly, for the uſe,
firſt brought vpon this occaſion; Infantes
being baptized, and aunſwering by their
Patrini, it was neceſſarie they ſhoulde bee
examined, when they came to yeares of
diſcretion, and after their profeſſion made
by themſelves, to bee confirmed with a
bleſſing or prayer of the Biſhop, laying his
handes vpon their heades, abhorring the
abuse in Poperie, where it was made a Sa-
crament and corroboration to Baptiſme.

The ſecond was for Abſolution, which
how wee uſed it in our Church, he knew
not, hee had heard it likened to the Popes
pardons, but his Maieſties opinion was,
that

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“ that, there being onely two kinds thereof
“ from God, the one generall, the other par-
“ ticular : for the first, all prayers and prea-
“ chings do import an Absolution : for the
“ second is to be applied to speciall parties,
“ who having committed a scandall, and
“ repenting, are absolved : otherwise, where
“ there preceedes not eyther excommu-
“ nication, or penance, there needes no ab-
“ solution.

“ The third was Private Baptisme, if pri-
“ vate for place, his Maiestie thought it a-
“ greed with the vse of the Primitive church
“ if for persons, that any but a lawfull Mi-
“ nister might baptize any where, he vtterly
“ disliked : and in this poynt his Highnesse
“ grew somewhat earnest against the bapti-
“ zing by women and Laikes.

“ The second head was Excommunica-
“ tion, wherein he offered two things to bee
“ considered of, first, the matter, second,
“ the person. In the matter, first, whether
“ it were executed, (as it is complained in
light

before the Kings Maiesty. 9

light causes; second, whether it were not „
vled too often. In the Persons, first, why „
Laymen, as Chancelors and Commissaries „
should doe it? second, why the Bishoppes „
themselves, for the more dignitie to so „
high and waightie a censure, should not „
take vnto them, for their assistants, the „
Deane and Chapter, or other Ministers, „
and Chaplaines of gravitie and account: „
and so likewise in other censures, and gi- „
ving of orders, &c. „

to The last, for Ireland, his Maiestie refer-
red, as you shall in the last daies conference
heare, to a consultation. His Highnesse (to
whome I offer greate wrong, in beeing
as Phocion to Demosthenes, *ἀπὸ τοῦ λόγου*,
the Hatchet to cutte short so amiable a
speech) having ended, the Lord Arch-
bishop, after that, on his knee, hee had sig-
nified how much this whole lande was
bound to God, for setting over vs a King,
so wise, learned and iudicious, addressed
himselfe to enforme his Maiestie of all

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these poynts in their severall order.

And first, as touching Confirmation, he shewed at large the antiquitie of it, as being vsed in the Catholique Church ever since the Apostles time, till that of late some particular Churches had vnadvisedly reiected it. Then he declared the lawfull vse of it, agreeable to his Maiesties former speech, affirming it to bee a meere calumniation, and a verie vntrue suggestion, if any had informed his Highnesse, that the Church of England did holde or reach, that without Confirmation, Baptisme was vnperfect, or that it did adde any thing to the vertue and strength thereof. And this hee made manifest by the Rubriques in the Communion Booke set before Confirmation, which were there read.

My Lord of London succeeded, saying that the authoritie of Confirmation, did not depend, onely vppon the Antiquitie and practise of the Primitive Church,
which

before the Kings Maieſty. 11

which out of Cyprian, Ep. 73. & Hierom.
adverſus Luciferian : hee ſhewed, but that
it was an inſtitution Apoſtolicall, & one
of the particular poynts of the Apoſtles
Catechiſme, ſet downe and named in ex-
preſſe wordes, Heb. 6. 2. and ſo did Ma.
Calvin expounde that verie place, who
wiſhed earneſtly the reſtitution thereof
in thoſe reformed Churches, where it had
beene aboliſhed. Vpon which place the
Biſhop of Carlell alſo inſiſted, and vrged
it both gravely and learnedly. His Maie-
ſtie called for the Bible, read the place of
the Hebrewes, and approoved the expo-
ſition.

Something alſo the Biſhop of Durham
noted, out of the Goſpel of Saint Mathew,
for the impoſition of handes vpon chil-
dren. The concluſion was, for the ful-
ler explanation, (that wee make it not a
Sacrament, or a corroboration to a for-
mer Sacrament,) that it ſhould bee conſi-
dered of by their Lordſhippes, whether it

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“might not, without alteration (whereof
“his Maiestie was still verie warie) bee in-
“tituled an Examination with a Confir-
“mation.

Next in order, was the poynt of Absolution, which the Lord Archbishop cleared from all abuse, or superstition, as it is vsed in our Church of England: reading vnto his Maiestie, both the Confession in the beginning of the Communion booke, and the Absolution following it, wherein, (sayth hee) the Minister doth nothing else but pronounce an absolution in generall. His Highnesse perused them both in the booke it selfe, liking and approving them, finding it to be very true, which my Lord Archbishop sayd, but the Bishop of London stepping forward added, it becometh vs to deale plainly with your Maiesty: there is also in the Communion booke, another more particular and personall forme of Absolution, prescribed to be vsed in the order for the Visitation of
the

before the Kings Maiesly. 13

the sicke; this the King required to see, and whilest Maister Deane of the Chappell was turning to it, the sayde Bishop aledged, that not onely the confessions of Augusta, Boheme, Saxon, which hee there cyted, doe retaine and allow it, but that Maister Caluin did also approve such a generall kinde of Confession, and Absolution, as the Church of Englande vseth, and withall, did very well like of those which are private, for so he termes them: The sayde particular Absolution in the Common Prayer Booke being read, his Maiestie exceedingly well approoved it, adding, that it was Apostolicall, and a very good ordinaunce, in that it was giuen in the name of Christ, to one that desired it, and vpon the clearing of his conscience.

The conclusion was, that it should bee consulted of by the Bishops, whether vnto the Rubrike of the generall Absolution these wordes, Remission of sinnes, might

ion

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not

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not be added for explanation sake.

In the third place, the Lord Archbishop proceeded to speake of Private Baptisme, shewing his Maiestie, that the administration of Baptisme by women and Lay persons was not allowed in the practise of the Church, but enquired of, by Bishoppes in their Visitations, and censured; neither doe the wordes in the Booke inferre any such meaning: wherevnto the King excepted, vrging and pressing the wordes of the Booke, that they coulde not but intend a permission, and suffering of women, and private persons to baptize. Here the Bishop of Worcester said, that, indeede, the wordes were doubtfull, and might bee pressed to that meaning, but yet it seemed by the contrarie practise of our Church, (censuring women in this case) that the compylers of the Booke, did not so intend them, and yet propounded them ambiguously, because otherwise, perhaps, the Booke woulde not

not have then passed in the Parliament,
(and for this coniecture, as I remember,
he cyted the testimony of my Lord Arch-
bishop of Yorke :) whereunto the Bishop
of London replyed, that those learned and
reverend men, who framed the Booke
of Common Prayer, entended not by Am-
biguous termes to deceive any, but did, in
deede, by those wordes intend a permis-
sion of private persons, to baptise in case
of necessitie, whereof their letters were
witnesses; some partes whereof hee then
read, and withall declared that the same
was agreeable to the practise of the aun-
cient Church; vrging to that purpose,
both Acts 2. where 3000. were baptized
in one day, which for the Apostles alone
to doe, was impossible, at least impro-
bable; and besides the Apostles, there
were then no Bishoppes or Priestes; And
also the authoritie of Tertullian, and
Saint Ambrose in the fourth to the Ephe-
sians, plaine in that poynt, laying also
arguon

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open the absurdities and impieties of their opinion who thinke there is no necessitie of Baptisme, which word Necelsitie, he so pressed not, as if God without Baptisme could not save the childe; but the case put, that the state of the Infant, dying unbaptized, being uncertaine, and to God onely knowne, but if it die baptized, there is an evident assurance, that it is saved. Who is hee that having anie Religion in him, would not speedily, by anie means, procure his childe to bee baptized, and rather ground his action vpon Christs promise, then his omission thereof vpon Gods secret iudgement?

“ His Maiestic replied, first to that place
“ of the Actes, that it was an Act extraor-
“ dinarie, neither is it sound reasoning from
“ thinges done before a Church bee settled
“ and grounded, vnto those which are to
“ bee performed in a Church stablished and
“ flourishing: That hee also maintayned
“ the necessitie of Baptisme, and alwayes
thought

thought, that the place of Saint Iohn, *Niſi* „
quis renatus fuerit ex aqua, &c. was meant of „
the Sacrament of Baptiſme, and that hee „
had ſo defended it agaynſt ſome Mini- „
ſters in Scotland, and it may ſeeme ſtrange „
to you my Lords, ſaith his Maieſtie, that I „
who now thinke you in England give too „
much to Baptiſme, did 14. Moneths ago „
in Scotland argue with my Divines there, „
for aſcribing too little to that holy Sacra- „
ment. In ſomuch that a pert Miniſter asked „
me, if I thought Baptiſme ſo neceſſary, that „
if it were omitted, the child ſhould bee „
darned; I answered him no, but if you „
being called to baptize the childe, though „
privately, ſhould reſuſe to come, I thinke „
you ſhall be damned.

But this neceſſitie of Baptiſme, his Ma- „
ieſtie ſo expounded, that it was neceſſarie „
to be had, where it might bee lawfully had „
id eſt miniſtered by lawfull Miniſters „
by whom alone, and by no private perſon, „
hee thought it might not, in this caſe bee „

miſter

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admi-

18 *The summe of the Conference*

“administred; and yet vpperly dislyked all
“rebaptization, although either women or
“Laikes had baptized.

Here the Bishop of Winchester spake
verie learnedly, and earnestly, in that point,
affirming, that the denyng of private per-
sons, in cases of necessitie, to baptize, were
to crosse all antiquitie, seeing, that it had
beene the ancient and common practise of
the Church, when Ministers at such times
could not bee got, and that it was also a
rule agreed vpon among Divines, that the
Minister is not of the Essence of the Sacra-
ment. His Maiestie answered, though hee
“be not of the Essence of the Sacrament, yet
“is he of the Essence of the right and lawfull
“ministrie of the Sacrament, taking for his
“ground the commission of Christ to his
“disciples, Mat. 28. 20. Go preach & baptize

The issue was a consultation, whether
into the Rubrike of Private Baptisme,
which leaves it indifferently to all Laikes
or clergie, the words, Curate or lawfull mi-
nister,

nister, might not be inserted, which was
not so much sticke at by the Bishops. And
so his Maiestie proceeded to the next
poynt, about Excommunication, in causes
of lesser moment: first, whether the name
might not bee altered, and yet the same
censure be retained: or secondly, whether
in place of it, another Coercion equi-
valent thereto, might not bee invented and
thought of. A thing verie easily yeelded
vnto of all sides, because it had beene
long and often desired, but could not bee
obtained from her Maiestie, who resol-
ved to bee still, *semper eadem*, and to alter
nothing which she had once serled.

And thus the Wednesday succeeding,
being appointed for the exhibiting of
their determinations in these poynts, and
the Munday next immediately following
this present day, for the Opponents to
bring in their Complaintes, wee were
dismissed after three houres, and more
spent: which were soone gone, so ad-
mirably

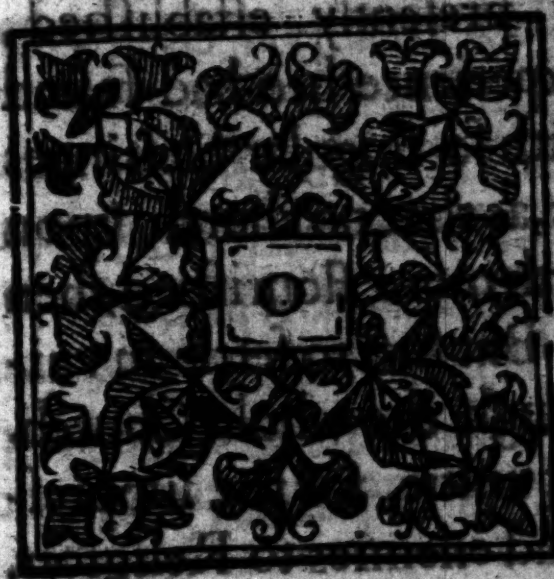
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mirably, both for vnderstanding, speech,
and iudgement, did his Maiestie handle all
those poyntes, sending vs away, not with
contentment onely, but astonishment, and,
which is pittifull, you will say, with
shame to vs all, that a King brought vp,
among Puritans, not the learnedst men in
the worlde, and schooled by them: sway-
ing a kingdome full of businesse, and trou-
bles, naturally given to much exercise and
repass, should in poynts of Diuinitie shew
himselfe as expedite and perfect as the
greatest Schollers, and most industrious
Students there present, might not out-
strip him. But this one thing I might not
omit, that his Maiestie shoulde professe,
howsoever he lived among Puritans, and
was kept, for the most part as a Ward in
der them, yet since he was of the age of his
sonne, ten yeares olde, he ever disliked their
opinions, as the Saviour of the world said,
Though he lived among them, he was not
of them.

Finis prima diei. The



THE SECOND DAYES Conference.



ON Monday, January sixteen between 11. and 12. of the clock, were the 4. plaintiffs called into the privy Chamber, (the two bishops of London, and Winchester being there before) and after them all the Deanes and Doctors present, which had bin summoned, Patr. Galloway sometime Minister of Perth in Scotland, admitted also to be there, the Kings Maie

22 *The summe of the Conference*

He, entring the Chamber, presently tooke
his Chaire, placed as the day before, (the
noble young Prince, sitting by vppon a
stoole,) where making a short, but a
pithie and sweete speech, to the same pur-
pose, which the fift day hee made, viz.
of the end of the Conference, meete to bee
had, he saide, by everie King, at his first
entrance to the Crowne; not to innovate
the government presently establisht,
which by long experience hee had found
accomplished with so singular blessings
of God, 45. years, as that no church vpon
the face of the earth more flourished, then
this of England. But first to settle an vni-
forme order through the whole Church.
Secondly, to plant vnitie, for the suppress-
sing of Papistes and enemies to Religion.
Thirdly, to amend abuses, as naturall to
bodies politike, and corrupt man, as the
shadow to the bodie, which once bee-
ing entred, hold on as a wheele, his motion
once set going. And because many grie-

vous

vous complaints had beene made to him, since his first entrance into the land, hee thought it best to send for some, whom his Maiestie vnderstoode to bee the most grave, learned and modest of the agreed sort, whome being there present, he was now readie to heare at large, what they could object or say; & so willed them to begin, whereupon they foure kneeling downe, D. Reinalds the Foreman, after a short Preamble gratularie, and signifying his Maiesties Summons, by vertue whereof, they then and there appeared, reduced all matters disliked, or questioned into these foure heades.

- 1 That the doctrine of the church might be preserved in purity, according to Gods word.
- 2 That good Pastors might bee planted in all Churches to preach the same.
- 3 That the church government might be sincerely ministred, according to gods word
- 4 That the book of common praier might be fitted to more increase of Pietie.

For

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1 For the first, he mooved his Maiestic that the Booke of Articles of Religion concluded, 1562. might bee explained in places obscure, and enlarged where some thinges were defective. For example, whereas Acts. 16. the wordes are these: After we have received the holy ghost, we may depart from Grace: Notwithstanding, the meaning be found, yet hee desired that, because they may seeme to be contrarie, to the doctrine of Gods Predestination and election in the 17. Article, both those words might be explained with this, or the like addition, Yet neither totally, nor finally; and also that the nine assertions Orthodoxal, as he termed them, concluded vpon at Lambeth, might bee inserted into that Booke of Articles.

2 Secondly, where it is saide in the 23. Article, that it is not lawfull, for any man, to take vpon him the office of Preaching or administering the sacraments, in the congregation, before hee bee lawfully called,

D.

D. Rein. tooke exception to these wordes ;
In the Congregation, as implying a lawfulnessse for any man whatsoever, out of the Congregation, to preach and administer the Sacraments, though he had no lawfull calling therevnto.

Thirdly, in the 25. Article, these words touching Confirmation, growne partly of the corrupt following the Apostles, being opposite to those in the collect of Confirmation in the Communion book, vpon whom after the example of the apostles argue, saith he, a contrarietie each to other ; the first, confessing Confirmation, to be a depraved imitation of the Apostles, the seconde, grounding it vpon their example, Act. 8. and 9. as if the Bishop in Confirming of children, did by his imposing of handes, as the Apostles in those places, give the visible graces of the holy Ghost, and therefore he desired that both the contradiction might be considered, and this ground of Confirmation examined.

Thus farre Doctor Reyn. went on

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E

without

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without any interruption : but, here, as hee was proceeding, the Bishop of London, much mooved to heare these men, who some of them the Evening before, and the same morning, had made semblaunce, of ioyning with the Bishops, and that they sought for nothing but vnitie, now strike to overthrowe, (if they coulde) all at once cut him off, and kneeling downe, most humbly desired his Maiestie first, That the ancient canon might be remembred, which saith that *Schismatici contra Episcopos, non sunt audiendi*. Secondly, that if any of these parties were in the number of the thousand Ministers, who had once subscribed to the Communion Booke, and yet had lately exhibited a Petition to his Maiestie, against it, they might be removed and not heard, according to the Decree of a verie auncient Councell, providing, that no man should be admitted to speake against that, wherto he had formerly subscribed: thirdly, he put D. Reinolds and his Associates in minde, how much they were bounde to
his

his Maiesties exceeding great clemencie,
in that they were permitted, contrarie to
the Statute, 1. Eli. to speake so freely against
the Leiturgie and Discipline established.
Lastly, forasmuch as that he perceived they
tooke a course tending to the vtter over-
throwe of the orders of the Church, thus
long continued, hee desired to knowe the
ende which they aymed at, alledging a
place out of M. Cartwright, affirming that
we ought rather to conforme our selves in
orders and Ceremonies to the fashion of
the Turks, then to the Papists, which Posi-
tion he doubted they approoved, because,
contrary to the orders of the Vniuersities,
they appeared before his Maiestie in Turkey
gownes, not in their scholasticall habites,
sorting to their degrees.

His Maiestie perceyving my Lord of „
London to speake in some passion, sayde, „
that there was in it something which hee „
might excuse, something that hee did mis- „
like: excuse his passion hee might, thin- „
king hee had iust cause to bee so moved, „

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“ both in respect, that they did thus traduce
 “ the present well settled Church governe-
 “ ment; and also, did proceede in so indi-
 “ rect a course, contrarie to their owne pre-
 “ tence, and the intent of that meeting also :
 “ yet hee misliked his sudden interruption
 “ of D. Reyn. whome he should have suffe-
 “ red to have taken his course and libertie,
 “ concluding that there is no order, nor can
 “ bee any effectuall issue of disputation, if
 “ each partie might not bee suffered, with-
 “ out chopping, to speake at large what hee
 “ would. And therefore willed that eyther
 “ the Doctors should proceede, or that the
 “ Bishoppe would frame his aunswere to
 “ these motions already made : although
 “ sayth his Maiestie, some of them are very
 “ needlesse : It was thought fitter to aun-
 “ swere, least the number of objections en-
 “ creasing, the aunswers would proove con-
 “ fused.

Vppon the first motion, Concerning
 falling from Grace; The bishop of London
 tooke occasion to signifie to his Maiestie,
 how

how very many in theſe dayes, neglecting holineſſe of life, preſumed too much of perſiſting of Grace, laying all their Religion vpon Predeſtination, If I ſhall bee ſaved, I ſhalbe ſaved, which he termed a desperate doctrine, ſhewing it to be contrary to good Divinitie, and the true doctrine of Predeſtination, wherein, we ſhould reaſon rather *aſcendendo*, then *deſcendendo*, thus, I live in obedience to God, in love with my neighbor, I follow my vocation, &c. therefore I truſt that God hath elected me, and predeſtinated me to ſalvation; not thus, which is the vſuall courſe of argument, God hath predeſtinated and choſen me to life, therefore though I ſin never ſo grievouſly, yet I ſhall not be damned: for whom he once loveth, he loveth to the end. Wherevpon he ſhewed his M^e out of the next Article, what was the doctrine of the Church of England, touching Predeſtination, in the very laſt Paragraph, *ſcilicet* we muſt receive Gods promiſes in ſuch wiſe, as they be generally ſet forth to vs in holy ſcripture, & in

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our doings, that the will of God is to bee
folowed, which we have expressly declared
vnto vs in the word of God: which part of
“the Article his Maiestie very well approo-
“ved, and after he had, after his maner, verie
“singularly discoursed vpon that place of
“Paul, Worke out your saluation with feare
“and trembling; he left it to bee considered,
“whether any thing were meet to be added,
“for the clearing of the Doctor his doubt, by
“putting in the worde Often, or the like, as
“thus, We may often depart from Grace, but
“in the meane time, wished that the doctrine
“of Predestination might bee verie tenderly
“handled, and with great discretion, lest on
“the one side, Gods omnipotencie might be
“called in question, by impeaching the do-
“ctrine of his eternall predestination, or on
“the other, a desperate presumption might
“be arreared, by inferring the necessarie cer-
“taintie of standing and persisting in grace.

To the second it was answered, that
it was a vaine obiection, because, by the
doctrine and practise of the Church of
England

England, none, but a licenced Minister, might preach, nor eyther publikely or privately administer the Eucharist, or the Lords Supper. And as for private Baptisme,, his Maiestie answered, that hee had taken,, order for that with the Bishops already. ,,

In the third poynt (which was about Confirmation) was observed either curiositie, or malice, because the article which was there presently read, in those words. These five commonly called Sacraments, that is to say; Confirmation, Penance, Orders, &c. are not to bee accounted for Sacraments of the Gospell; being such as have growne partly of the corrupt following the Apostles, &c. Insinuateth, that the making of Confirmation, to be a Sacrament, is a corrupt imitation; but the Communion Booke, ayming at the right vse, and proper course thereof, make it to be according to the apostles example: which his Maiestie observing, and reading both the places, concluded the objection to be a meere cavill. And this was for the pretended contradiction.

Now

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Now for the ground thereof, the Bishop of London added, that it was not so much founded vpon the places in the Acts of the Apostles, which some of the Fathers had often shewed; but vpon Hebr. 6. 2. where it is made, as the first day hee had sayde, a part of the Apostles Catechisme; which was the opinion, besides the iudgement of the holy Fathers, of Master Calvin, and D. Fulke, the one vpon Heb. 6. 2. as vpon Saturday hee had declared; the other vpon Acts 8. vers. 27. where with saint Augustine, he saith, that we do not, in anie wise mislike that auncient Ceremonie (of imposition of hands, for strengthening and confirming such as had beene baptized,) but vse it our selves, being nothing els but, as S. Austen affirmeth, Prayer over a man to bee strengthened and confirmed by the holie Ghost: or to receiue increase of the gifts of the holie Ghost, as S. Ambrose saith, and a little after alludeth vnto Hebr. 6. 2. &c. Neither neede there any great prooue of this (saith my Lord) For confirmation to be
wolv
vnlaw-

vnlawfull, it was not their opinion, who
objected this, as hee suppoled; this was
it that vexed them, that they had not the
vse thereof in their owne handes, everie
Pastor in his Parish to confirme, for then
it would bee accounted an Apostolicall
institution; and willed Doctor Reyn. to
speake herein what hee thought: who see-
med to yeld thereunto, replying that some
Diocesse of a Bishop, having therein sixe
hundred Parish Churches (which number
caused the Bishoppe of London to thinke
himselfe personally touched, because in his
Diocesse there are 609. or thereabouts)
it was a thing verie inconvenient to com-
mit Confirmation vnto the Bishop alone,
supposing it impossible that hee could
take due examination of them all, which
came to bee confirmed. To the fact. my
Lord of London answered, for his Maie-
ties information, that the Bishops in their
Visitations, give out notice to them, who
are desirous either to be themselves, or to
have their children confirmed, of the place

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where they will bee; and appoynt eyther their Chapleines, or some other Ministers to examine them which are to be confirmed, and lightly confirme none, but eyther by the testimonie, or report of the Parsons or Curates where the children are bred, and brought vp. To the opinion hee replied, that none of all the Fathers ever admitted any to confirme but Bishoppes alone; yea even Saint Ierome himselfe, though otherwise no friend to Bishops, by reason of a quarrel betweene the Bishop of Ierusalem and him, yet confesseth, that the execution thereof was restrayned to Bishops onely, *Ad honorem potius Sacerdotij, quam ad legis necessitatem.* Whereof, namely of this prerogative of Bishops, he giveth this reason, *Excelsia salus in summi Sacerdotis dignitate pendet; cui si non exors quedam & ab omnibus eminens detur potestas, tot in Ecclesijs efficerentur scismata, quot Sacerdotes.* My Lord Bishop of Winchester chalenged Doctor Reynoldes, willing him, of his learning, to shew where ever he had read, that Confirmation

before the Kings Maiesly. 35

firmation was at all vsed in Auncient times by any other but Bishoppes; and added withall, that it was vsed, partly to examine Children, and after examination, by imposition of handes (which was a Ceremonie of blessing among the Iewes) to blesse them and pray over them: and partly to trie whether they had beene baptized in the right forme or no. For in former ages Baptisme was administred in diuerse sortes: some gave it, *In nomine patris & filij, &c.* Others, *In nomine patris maioris, & filij minoris*, as the Arrians did; some, *In nomine patris per filium, in spiritu sancto*; Others, not in the name of the Trinitie, but in the death of Christ, &c. Wherevppon Catholique Bishoppes were constrained to examine them who were baptized *in remotis*, farre from them, howe they were taught to beleeve, concerning baptisme; If it were right to confirme them, if amisse to instruct them.

His Maiestie concluded this poynt, first by taxing Saint Ierome for his assertion,

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that a Bishop was not *Divina ordinationis*,
(the Bishop of London therevpon, infer-
ting, that vnlesse hee could prove his ordi-
nation lawfull out of the Scriptures, hee
would not bee a Bishop 4. houres) which
opinion his Maiestie much distasted, ap-
proving their calling and vse in the church,
and cloed it vppe with this short Apho-
risme, No Bishop, no King. Secondly,
for Confirmation, his Highnesse thought,
that it sortted neither with the authoritie,
nor decencie of the same, that everie ordi-
narie Pastor should doe it: and therefore
sayde, that for his part, hee meant not to
take that from the Bishops, which they
had so long retayned and enioyed; seeing
as it pleased him to adde, as great reason,
that none shoulde confirme without the
Bishops licence, as none should preach
without his licence, and so referring, as the
day before, the word Examination, to bee
added to the Rubrike in the title of Confir-
mation in the Communion booke, if it
were thought good so to doe, hee willed

D.

D. Reyn. to proceede.

Who after that hee had deprecated the
imputation of Schisme, with a protesta- 4
tion, that hee meant not to gall any man;
goeth on to the 37. Article, wherein hee
layde these wordes, The Bishop of Rome
hath no authoritie in this land, not to bee
sufficient, vnlesse it were added, nor ought
to have. Whereat his Maieftie heartily
laughed, and so did the Lordes: the King
adding an answer, which the Rhetorici-
ans call, *ἡ ἀντιλογία*, what speake you
of the Popes authoritie here? *Habemus in*
quod habemus, and therefore, in as much as
it is sayd, hee hath not, it is plaine inough
that he ought not to have.

This, and some other motions seeming
both to the King and Lords verie idle and
frivolous, occasion was taken, in some
by-talke, to remember a certaine descrip-
tion, which M. Butler of Cambridge made,
of a Puritane, viz. A Puritane is a Protestant
frayed out of his wits. But my Lorde of
London, there seriously put his Maieftie in

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minde of the speeches, which the French Embassador M^r. Rogne gave out concerning our church of England, both at Canterburie after his arrivall; & after, as the court, vpon the view of our sollemne service and ceremonies, namely, that if the reformed churches in France had kept the same orders among them which we have, he was assured that there would have bin many thousands of Protestants more there, then now there are: and yet our men stumble and straine at these pettie quilletts, thereby to disturbe and disgrace the whole Church.

5 After this the D. moved, that this proposition, the intencion of the Minister is not of the essence of the Sacrament, might bee added vnto the Booke of Articles, the rather, because that some in England had preached it to be essentiall. And here againe he remembred the nine Orthodoxall assertions concluded at Lambeth. His Maiestie
“ vtterly disliked that first part of the motion
“ for two reasons: First, thinking it vnfit to
“ thrust into the Booke everie position ne-
gative

gative, which woulde both make the,,
Booke swell into a volume as bigge as,,
the Bible, and also confound the Reader,,
bringing for example the course of one,,
M. Craig in the like case in Scotland, who,,
with his, I renounce and abhorre, his dete-,,
stations and abrenunciations, hee did so a-,,
maze the simple people, that they, not able,,
to conceyve all those thinges, viterly gave,,
over all, falling backe to Poperie, or remai-,,
ning still in their former ignorance. Yea, if,,
I, sayde his Maiestie, should have beene,,
bound to his forme, the confelsion of my,,
faith must have beene in my table booke,,
not in my head. But because you speake,,
of Intention, sayeth his Highnesse, I will,,
applie it thus, If you come hither with a,,
good intention, to bee informed, and sa-,,
tisfied where you shall finde iust cause, the,,
whole worke will sorte to the better ef-,,
fect; but if your Intention bee to goe as,,
you came (whatsoever shall bee sayde) it,,
will prove that the Intention is verie ma-,,
teriall, and essentiall to the ende of this,,
present

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Present action. To the other part for the nine Assertions, his Maiestie could not suddainely aunswere, because hee vnderstoode not what the Doctor meant by those Assertions or Propositions at Lambeth, but when it was informed his Maiestie, that by reason of some controversies, arising in Cambridge, about certain poyntes of Divinitie, my Lordes Grace assembled some Divines of especiall note, to set downe their opinions, which they drewe into nine Assertions, and so sent them to the Vniuersitie, for the appeasing of those quarrels; then his Maiestie answered; First, that when such questions arise among schollers, the quietest proceeding were, to determine them in the Vniuersities, and not to stuffe the Booke with all conclusions Theologicall. Secondly, the better course would bee to punish the breachers of false doctrine, as occasion should bee offered: for were the Articles never so many and sounde, who can prevent the contrary opinions of men,
till

till they be heard?

Vpon this the Deane of Paules, kneeling downe, humbly desired leave to speake, signifying vnto his Maieſtie, that this matter somewhat more nearely concerned him, by reason of controverſie betwene him & ſome other in Cambridge, vpon a propoſition, which he had delivered there. Namely, that whoſoever (although before iuſtified) did commit any grievous ſin, as adultery, murder, treaſon, or the like, did becomie, *ipſo facto*, ſubiection to Gods wrath, and guilty of damnation, or were in ſtate of damnation (*quod præſentem ſtatum*) until they repented, adding heereunto, that thoſe which were called and iuſtified according to the purpoſe of Gods election, howſoever they might, and did, ſometime fall into grievous ſins, and thereby into the preſent ſtate of wrath and damnation; yet did never fall, either totally from all the graces of God to be utterly deſtitute of all the partes and ſeed thereof, nor finally from iuſtification,

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but were in time renewed, by Gods spirit vnto a lively faith, and repentaunce; and so iustified from those finnes, and the wrath, curse, and guilt annexed thereunto, wherinto they are fallen, and wherein they lay, so long as they were without true repentance for the same. Against which doctrine, he sayd, that some had opposed, teaching, that all such persons as were once truely iustified, though after they fel into never so grievous sins, yet remained still iust, or in the state of Iustification, before they actually repented of those sins; yea, and though they never repented of them, through forgetfulnesse or sodaine death, yet they should be iustified and saved without repentance. In vtter dislike
“ of this doctrine his Maiestie entred into a
“ longer speech of Predestination, and re-
“ probation, than before, and of the neces-
“ sary conioyning repentance and holinesse
“ of life with true faith: concluding, that
“ it was hypocrisie, and not true iustifying
“ faith, which was severed from them:
for

for although Predestination and Election,,
dependes not vpon any qualities, actions,,
or works of man, which be mutable; but,,
vpon God his eternall and immurable de-,,
cree and purpose; yet such is the necessity,,
of repentance, after knowne finnes com-,,
mitted, as that, without it, there coulde,,
not be, eyther reconciliation with God, or,,
remission of those finnes.

Next to this, Doctor Reynolds com-
plained, that the Catechisme in the Com-
mon Prayer Booke, was too brieft, for
which one by Maister Nowell late Deane
of Paules was added, and that too long for
young Novices to learne by heart: reque-
sted therefore, that one vniforme Cate-
chisme might be made, which, and none
other might be generally received: it was
demanded of him, whether if, to the short
Catechisme in the Communion Booke,
something were added for the doctrine of
the Sacraments it would not serue? His
Maiestie thought the Doctors request ve-
ry reasonable: but yet so, that hee would

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“ have a Catechisme in the fewest and play-
“ nest affirmative termes that may bee tax-
“ ing withall, the number of ignorant Cate-
“ chismes set out in Scotland, by everie one
“ that was the Sonne of a Good man: inso-
“ much as, that which was Catechisme do-
“ ctine in one Congregation, was in ano-
“ ther, scarcely accepted as sound and Or-
“ thodox; wished therefore, one to be made
“ and agreed vppon, adding this excellent,
“ gnomicall, and Canon-like Conclusion,
“ that in reforming of a Church, he would
“ have two rules observed; first, that olde,
“ curious, deepe and intricate questions
“ might bee avoyded in the fundamentall
“ instruction of a people. Secondly, that
“ there shoulde nor bee any such departure
“ from the Papistes in all things, as that,
“ because wee in some poyntes agree with
“ them, therefore wee should be accounted
“ to be in error.

6

To the former, Doctor Reynolds did
adde the prophanation of the Sabbath
day, and contempt of his Majesties Pro-
clamations,

clamation, made for the reforming of that
abuse, of which hee earnestly desired a
straighter course for reformation thereof,
and vnto this hee found a generall and
vnanimous assent.

After that, he moved his Maieſtie, that
there might be a new Translation of the
Bible, because, those which were allowed
in the reignes of king Henry the eight, and
Edward the sixt, were corrupt and not
answerable to the truth of the Originall.
For example, first, Gallathians 4. 25. the
Greeke worde *εὐαγγέλιον* is not well transla-
ted, as nowe it is; Bordereth, neyther
expresing the force of the woorde, nor
the Apostles sense, nor the situation of
the place.

Secondly, Psalme 105. 28. they were,
not obedient; The originall being, They
were not disobedient.

Thirdly, Psalme 108. verse 30. Then
stood up Phinees and prayed, the blasphe-
my, Executed iudgement. To which
motion, there was, at the present, no

become

G 3

gainſaying,

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gainelaying, the obiections being triviall,
and olde, and already in print, often answered;
onely my Lorde of London well added, that if everie mans humor should
be followed, there would be no end of
“ translating. Whereuppon his High-
“ nesse wished, that some especiall paines
“ shoulde bee taken in that behalte for one
“ vniforme translation (professing that hee
“ coulde never, yet, see a Bible well transla-
“ ted in English, but the woorst of all his
“ Maiestie thought the Geneva to bee) and
“ this to bee doone by the best learned in
“ both the Vniuersities, after them to bee
“ reviewed by the Bishoppes, and the
“ chiefe learned of the Church; from them
“ to be presented to the Privie Councell;
“ and lastly, to be ratified by his Royall au-
“ thoritie; and so this whole Church to be
“ bound vnto it, and none other. Marie,
“ withall, hee gave this caveat (vppon a
“ worde cast out by my Lorde of London)
“ that no Marginall Notes shoulde bee ad-
“ ded, having found in them which are
“ annexed

annexed to the Geneva translation (which,
he saw in a Bible given him by an English
Lady) some Notes very partiall, vntue,
seditious, and favouring too much of
dangerous and trayterous conceites. As
for example, the first chapter of Exodus
and the nineteenth verse, where the mar-
ginall Note alloweth Disobedience vnto
Kings. And 2. Chro. 15. 16. the note taxeth
Asa for deposing his mother, only, & not
killing her: And so concludeth this point,
as all the rest with a grave and iudicious
advise. First, that errours in matters of
Faith might bee rectified and amended.
Secondly, that matters indifferent might
rather be interrupted, and a glosse added,
alleadging from *Bartolus de regno*, that, as
better a King with some weakenesse, then
still a change; so rather a Church with
some faults, than an Innovation. And last
lie, saith his Maiesty, if these be the grea-
test matters you be grieved with, I neede
not have been troubled with such impor-
tunities and complaints, as have bene
made

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“made vnto me; some other more private
“course might have beene taken for your
“satisfaction, and withall, looking vppon
“the Lordes, he shooke his head, smiling:

8 The last point (noted by Doctor Rey.)
in this first head, for doctrine, was, that
vnlawfull and seditious Bookes, might
be suppressed, at least restrained, and
imparted to a few; for by the libertie of
publishing such Bookes, so commonlie
many yong Schollers, and vnsetled minds
in both Vniuersities, and through the
whole Realme, were corrupted and per-
verted; naming for one instance, that
Booke entituled, *De iure & magistratus in*
Subditos, published of late, by Fidlerus a
Papist, and applyed against the Queenes
Majestie that last was, for the Pope: The
Bishop of London supposing, as it seemed,
himselfe to be principally aymed at, an-
swered, first, to the generall, that there
was no such licentious divulging of
those bookes, as he imagined or complai-
ned of: and that none, except it were
such

such as D. Reyn. who were supposed, wold consume them, had liberty by authority to buy them: Againe, such bookes came into the Realme, by many secret conueyances, so that there could not be a perfect notice had of their importation: Secondly, to the particular instance of Ficerus, he said, that the Author *De iure, &c.* was a great Disciplinarian; whereby it did appeare, what aduantage that sort gave vnto the Papistes, who *mutatis personis*, could applie their owne Argumentes against Priaces of the Religion: but for his owne part hee said, hee detested both the Author, and the Applyer alike. My Lord Cicil here taxing, also the vnlimited libertie of the dispersing and divulging these Popish and seditious Pamphlets, both in Pauls Churchyard, & the Yniversities, instanced one lately set forth, and published; namely, *Speculum Tragicum*, which both his M^{ty} & the L. H. Howard, now Earle of Northampton termed a dangerous book both for matter & intention: & the Lord

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Chauncellor, also dividing all such Bookes
into Latine and English, concluded, that
these last, dispersed, did most harme: yet
the Lord Secretary affirmed, that my lord
of London, had done therein what might
bee, for the suppressing of them; and that
hee knew no man else, had done any thing
“ in that kinde but he. At length, it pleased
“ his excellent Maiestie, to tell D. Reyn. that
“ he was a better Colledge-man then a States
“ man; for if his meaning were, to taxe the
“ Bish. of London, for suffering those books,
“ betweene the Secular Priestes, and Iesuites
“ lately published, so freely to passe abroad;
“ His Maiestie woulde have him, and his
“ Associates to know, and willed them al-
“ so to acquaint their adherents and friends
“ abroad therewith, that the said Bishoppe
“ was much injured and flattered in that
“ behalfe, who did nothing therein, but
“ by warrant from the Lords of the Coun-
“ cell, whereby, both a Schisme betwene
“ them was nourished, & also his Maiesties
“ owne cause and Title handled: the Lord

Cecill

before the Kings Maieſty. 51

Cecill affirming thereunto, that therefore they were tolerated, becauſe, in them, was the Title of Spaine confuted. The L. Treaſurer added, that D. Reyn. might have obſerved another uſe of thoſe Bookes; viz. that now by the teſtimony of thoſe Priests themſelves, her late Maieſtie, and the State were cleared of that imputation, of putting Papists to death, for their conſciences onely, and for their Religion, ſeeing, in thoſe bookes, they themſelves confeſſe, that they were executed for reaſon. D. Reyn. excuſed himſelfe, expounding his complaint, not meant of ſuch bookes, as had bin printed in England, but ſuch as came from beyond the Seas, as Commentaries both in Philoſophy and divinitie. And theſe were the parts of the firſt head, concerning Puritie of Doctrine.

Touching Paſtors, Residents, Learned,

To the ſecond generall point concerning the planting of Miniſters learned in everie Pariſh; it pleaſed his Maieſtie to,

“ answered, that hee had consulted with his
“ Bishops about that, whome hee founde
“ willing and readie, to seconde him in it:
“ inveighing herein, against the negligence
“ and carelesnesse, which he heard of manie
“ in this lande; but, as *Subita evacuatio*, was
“ *periculosa*, so *subita mutatio*. Therefore this
“ matter was not for a present resolution,
“ because to appoynt to everie Parish a
“ sufficient Minister were impossible, the
“ vniversities wold not afford them. Again,
“ hee had found already, that hee had more
“ learned men in this Realme, then hee had
“ sufficient maintenance for; to that main-
“ tenance must first bee provided, and then
“ the other to bee required: In the meane
“ time, ignorant Ministers, if young, to bee
“ remooved, if there were no hope of their
“ amendment, if olde, their death must bee
“ expected, that the next course may bee
“ better supplied: and so concluded this
“ point, with a most religious and zealous
“ protestation, of doing something daily
“ in this case, because Ierusalem could not
“ bee

bee built vp in a day. The Bishop of Winchester made known to the king, that this insufficiencie of the Cleargie, bee it as it is, comes not by the Bishops defaultes, but partly by Lay Patrones, who present verie meane men to their Cures; whereof, in himselfe, he shewed an instance, how that since his being bishop of Winchester, very few Maisters of Artes, were presented to good Benefices: partly, by the lawe of the land, which admitteth of a verie meane and tollerable sufficiencie in anie Clarke, so that if the Bishop should not admit them, then presently, a *Quere impedit*, is sent out against him.

Here my Lord of London, kneeling, humbly desired his Maistie (because hee saw, as hee sayd, it was a time of mooving Petitions) that hee might have leave, to make two or three. First, that there might be amongst vs, a Praying Ministerie another while; for whereas, there are, in the Ministerie, many excellent duties to be performed, as the absolving of the penitent

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nitent, praying for, and blessing of the people, administering of the Sacraments, and the like; it is come to that passe now, that some sort of men thought it the onely duty required of a Minister, to spend the time in speaking out of a Pulpit; sometimes, God wot, verie vndiscretely and vnllearnedly: and this, with so great iniurie and prejudice, to the celebration of Divine service, that some Ministers would bee content to walk in the Churchyard, till Sermon time, rather then to be present at publike prayer. Hee confessed, that in a Church, new to be planted, preaching was most necessarie; but among vs, now long established in the faith, he thought it not the onely necessary duty to be performed, and the other to be so profanely neglected and contemned.

“ Which motion his Maiestie liked exceedingly well, very acutely taxing the hypocrisy of our times, which placeth all Religion in the care, through which, there is an easie passage: but Prayer, which expresseth the

heartes affection, and is the true devotion
of the minde, as a matter putting vs to o-
ver-much trouble (wherin there concurre,
if praier be as it ought, an vnpartiall confi-
deration of our owne estates, a due exami-
nation to whom wee pray, an humble con-
fession of our sinnes, with an hartly sorrow
for them; and repentance not severed from
faith) is accounted and vsed as the least
part of Religion.

The second was, that till such time as
learned and sufficient men might bee plan-
ted in every Congregation, that godly Ho-
milies might bee read, and the number of
them encreased, and that the Opponents
would labour to bring them into credite a-
gaine, as formerly they brought them into
contempt. Every man (sayeth he) that can
pronounce well, cannot indite well.

The Kinges Maieslie approoved this
motion, especially, where the living is
not sufficient for maintenaunce of a lear-
ned Preacher, as also in places, where

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“ plentie of Sermons are, as in the Citie, and
“ great Townes. In the countrey villages
“ where Preachers are not neare together,
“ hee coulde with Preaching, but where
“ there are a multitude of Sermons, there he
“ would have Homilies to bee read diuerse
“ times: and therein hee asked the assent of
“ the Plaintiffes, and they confesse it. A
“ preaching Ministerie, sayth his Maiestie,
“ was best, but where it might not bee had,
“ godly prayers and exhortations did much
“ good. That that may be done, let it, and
“ let the rest that cannot, bee tollerated:
Somewhat was here spoken by the Lord
Chancelor, of livinges rather wanting
learned men, then learned men livinges.
Manie in the vniversities pining, Masters,
Batchelors, and vpwardes: wishing
therefore, that some might have single
coats, before other had dublets, & here his
L. shewed the course, that hee had ever
taken, in bestowing the Kinges Benefi-
ces, my Lord of London, commending his
Honourable care that way, withall ex-
cepted

cepted that a dublet was necessary in cold weather: the L. Chancellor replyed, that he: did it not for dislike of the liberty of our Church, in graunting one man 2 benefices, but out of his owne priuate purpose and practise, grounded vpo the foresaid real^o.

The last motion, by my Lord of Londo^o was, that pulpits might not be made past-quils, where in euery humorus, or discontented fellow might traduce his superiours. VVhich the King very gratiouly accepted, exceedingly reprobuing that as a lewde custome; threatning, that if hee should but heare of such a one in a pulpit, hee woulde make him an example: concluding with a sage admonition to the opponents, that euery man shoulde sollicite and draw his friendes to make peace, and if any thing were amisse in the Church officers, not to make the pulpit the place of personall reproofe, but to let his Maiestie heare of it: yet by degrees. First, let complaint be to the Ordinary of the place; from him to goe to the Archbishop

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” shopp; from him, to the Lordes of his
 ” Maiesties Councell, and from them, if in
 ” all these places no remedy is founde, to
 ” his owne selfe. which causeth his Maie-
 stie put in, for that the Bishop of London
 had told him that if hee left himselfe o-
 pen to admit of all complaintes, neither
 his Maiestie should euer be quiet, nor his
 vnder-officers regarded: seing, that
 now already no faulte can bee censured,
 but presently the Delinquent threatneth
 a complaint to the King: & for an instace,
 he added, how a Printer, whome he had
 taken faulty, very lately answered him in
 that very kind.

D. Reyn. commeth now to *Subscription*,
 (which concerneth the fourth generall
 head, as he first propounded it, namely,
The Communion Booke), taking occasion to
 leape into it heere, as making the vrging of
 it to be a great impeachment to a learned
 Ministry, & therefore intreated, it might
 not be exacted as heretofore, for which
 many good men were kept out, other re-
 moued.

moued, & many disquieted. To subcrib
according to the statutes of the Realme
namely, to the articles of Religion, and
the kinges Supremacy, they were not
vnwilling. The reason of their back-
wardnes to subscribe otherwise was, first
the bookes *Apocryphall*; which the *Com-
mon Prayer Booke* enioyned to bee read
in the Church, albeit, there are, in some
of thole Chapters, appointed manifest
errours, directly repugnant to the scriptures
the particular instance, which he then in-
ferred was, *Eccles. 48. 10*, where hee char-
ged the author of that book, to have held
the same opinion with the Iewes at this
day, namely, that *Elias* in person, was to
come before Christ, and therefore as yet
Christ by that reason, not come in the
flesh; and so, consequently, it implied a
denyall of the chief Article of our redemp-
tion, his reason of thus charging the Au-
thor, was, because that *Eccles.* vsed the
very wordes of *Elias* in person, which the
Prophet Malachy, Cap. 4. doth apply to
an

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an *Elias* in resemblance, which both an Angell, *Luke*, 1.17. and our Saviour Christ *Math*. 11. did interpret to be *Iohn Baptist*. The answer was, as the obiection, two-fold. First, generall, for *Apocrypha* bookes; The Bishop of *London* shewing, first for the antiquity of them, that the most of the obiections made against those books were the old Caills of the Iewes, renewed by *S. Hierome* in his time, who was the first that gaue them the name of *Apocrypha*. which opinion, vpon *Ruffinus* his challenge, he, after a sorte disclaimed, the rather, because a generall offence was taken at his speeches in that kinde, First for the continuance of them in the church out of *Kimedoncius*, and *Chemnitius*, two moderne writers.

The Bishoppe of *Winton* remembered the distinction of *S. Ierome*, *Canonici sunt ad informandos mores, non ad confirmandam fidem*, which distinction he said, must be held for the iustifying of sundry Councils.

cels. His Maiestie in the end, saide, hee
would take an euen order betweene both,
affirming, that hee would not with all
Canonickall bookes to be read in the Church,
vnlesse, there were one to interpret, nor
any *Apocrypha* at all, wherein there was a-
ny error, but for the other, which were
cleare, & correspondent to the scriptures,
he would haue them read, for else, sayeth
his Maiestie, why were they printed? and
therein shewed the vse of the *Bookes of*
Machabees, very good to make vp the sto-
ry of the persecution of the Iewes; but
not to teach a man cyther to sacrifice for
the dead, or to kill him selfe.
And here his Highnes arose fro his chaire,
& with drew himselfe into his inner cha-
ber a little space: in the meane time a
great questioning was amongst the Lords,
about that place of *Eccles.* with which
as if it had beene their rest and vpsnor,
they beganne a fresh, at his Maiesties re-
turne; who, seeing them so to vige in, and
stand vpon it, calling for a Bible, first
shew

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" shewed the author of that booke, who
 " hee was, then the cause, why hee wrote
 " that booke, next analyzed the Chapter it
 " selfe, shewing the precedentes and con-
 " sequentes thereof; lastly, so exactly and
 " diuine like, vnfolded the summe of that
 " place, arguing, and demonstrating, that
 " whatsoeuer *Ben Sirach* had saide there, of
 " *Elias*, *Elias* had in his owne person, while
 " he liued, performed and accomplished,
 " so that the *Susurrus*, at the first mention,
 " was not so great, as the astonishment was
 " now at the King his so sodain and sound,
 " and indeede, so admirable an interpreta-
 " tion; concluding, first, with a serious
 " checke to Docter *Reynaldes*, that it was
 " not good to impose vpon a man, that
 " was dead, a sense neuer meant by him: se-
 " condly, with a pleasant *Apostrophe* to the
 " Lordes; what trowe yee makes
 " these men so angry with *Ecclesiasticus*, by
 " my soule, I thinke hee was a Bishoppe,
 " for else they would neuer vse him so. But
 " for the generall, it was appointed by
 his

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his Maiestie, that Doct^r or Keyn, shoulde,
note those chapters in the *Apocrypha* books,
where those offensive places were, and
should bring them vn to the Lord Archbi-
shop of Canter bury against wednesday next,
and so he was willed to goe on.

The next scruple against Subscription
was: that olde *Crambe bisposita*, that in
the common Prayer Booke, it is twise
set downe, *Iesus said to his Disciple*, whe
as by the next originall it is plain; that he
spake to the Pharisees. To which it was
answered, that for ought that could ap-
peare by the places, hee might speake as
well to his Disciples, they being present,
as to the Pharisees. But his Maiestie kee-
ping an euen hand, willed that the word
Disciples shoulde bee omitted, and the
wordes *Iesus said*, to bee printed in a
different letter, that might appeare, not
to be a part of the text.

The third obiection against Subscrip-
tion, were *Interrogatories in Baptisme*, pro-
pounded to Infantes, vvhich being a
pro-

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profound point, was put vpon M. Knewstubs to pursue: who in a long and perplexed speech, saide something out of *Austen*, that Baptizare was credere, but what it was, his Maestie plainly confessed, *Ergo non Intellego*, and asked the Lords what they thought hee meante; it seemed that one present conceiued him. for hee: standing at his backe, bad him vrge that punct, vrge that punct, that is a good point. My Lord of winton ayming at his meaning, shewed him the vse thereof out of S. *Austen*, and added the Fathers reason for it, *Qui peccauit in altero, credat in altero*; which was seconded by his Maestie (whome it pleased, for the rest of the matters vvhich followed, himselfe alone to aunswere, and iustly might hee appropriate it to himselfe, for none present Were able, with quicker conceit, to vnderstand, with a more singular dexterity to refute, with a more iudicious resolution to determine, then his Maestie: herein being more admirable, that these points

points, wherein some thought him preiudiciall to the contrarie, all of vs supposed him to have beene but a stranger to them, he could so intelligently apprehend and so readily argue about them,) it was I say, seconded by his Maiesly; & by reason that the question should bee propounded to the party whome it principally concerned; secondly, by example of himselfe to whom interrogatories were propounded when he was crowned in his infancie; king of Scotland.

And heere his Maieslie, (as hereafter at the end of every obiection hee did) asked them whether they had any more to say.

M. Knewstubs tooke exceptions to the Crosse in Baptisme, beeing in number two. First, the offence of Weake brethren, grounded vppon the wordes of S. Paule, Rom. 14. and 1. Cor. 8. v. the consciences of the Weake, not to be offended: which places his excellent Maiesly answered most acutely, beginning with that general rule of the Fathers: *Distingue tempora, & concor-*

K

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“*concordabunt Scriptura*, shewing heere the
“ difference of those times and ours, then a
“ Church not fully planted, nor settled,
“ but ours long stablished and flourishing,
“ then Christians newly called from Paga-
“ nisme, and not throughly grounded;
“ which is not the case of this Church, see-
“ ing that Heathenish Doctrine, for many
“ yeares hath beene hence abandoned. Se-
“ condly, with a question vnaunswerable,
“ asking them how long they would bee
“ Weake? whether 45. yeeres were not suf-
“ ficient for them to grow strong? fourthly,
“ who they were pretended this weakenes:
“ For we, saith the King, require not nowe
“ Subscription of Laikes & Idiots, but Prea-
“ chers and Ministers, who are not still I
“ trow, to be fedde with milke, but are ena-
“ bled to feed others; fourthly, that it was to
“ be doubted, some of them were strong e-
“ nough, if not headstrong, and how soever
“ they in this case pretended Weakenes, yet
“ some, in whose behalfe they now spake,
“ thought themselves able to teach him, and
all

all the Bishops of the land.

His obiection against the Crosse consisted of three Interrogatories; 1. Whether the Church had power to institute an eternall significant signe? to which was replied, first, that he mistooke the vse of the Crosse with vs, which was not vsed in Baptisme, any otherwise then onely as a ceremony: Secondly, by their owne example, who make imposition of hands in their ordination of Pastors, to bee a signe significant.

Thirdly, in prayer, saith the Bishoppe of Winton, the kneeling on the ground; the lifting vp of our hands, the knocking of our breasts, are Ceremonies significant; The first, of our humilitie comming before the mightie God; The second of our confidence and hope; the other, of our sorrowe and detestation of our sinnes, and these are, and may lawfully bee vsed. Lastly, M. Deane of the Chappell remembered the practise of the Iewes, who vnto the institution of the Pasche, prescribed

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scribed vnto them by Moses, had as the Rabbines witnesse, added both signes and wordes, eating so wre herbs, and drinking wine, with these words, to both, Take and eate these in remembrance, &c. drinke this in remembrance, &c. Vpon which addition and tradition of theirs, our Saviour instituted the Sacrament of his last Supper, in celebrating it with the same wordes, and after the same manner; thereby approving that fact of theirs in particular, and generally, that a Church may institute and retaine a signe significant: which satisfied his Maiestie exceeding well.

“ And here the king desired to have him-
“ selfe made acquainted about the antiqui-
“ tie of the vse of the Crosse, which Doctor Reynoldes confessed to have bene ever since the Apostles times, but this was the difficulty to proove it, of that auarient vse in Baptisme: For that at their going a-broade, or entering into the Church, or at their prayers and benedictions, it was v-
sed

ſed by the Auntients, deſired no great
 prooffe: But whether in Baptiſme, Antian
 quirie approoved it, was the doubt caſt in
 by M. Deane of Sarum, whome his Maie-
 ſtie ſingled out, with a ſpeciall Encomion,
 that he was a man well travelled in the
 Auntients: which doubt was answered
obſignatis tabulis, by the deane of Weſtmin-
 ſter, (whom the Kings Maieſtie, vppon
 my Lorde of Londons motion, willed to
 ſpeake to that poynt) out of Tertullian,
 Cyprian, Origen, and others, that it was v-
 ſed in *Immortalis lauacro*: which woordes
 being a little deſcanted, it fell from one,
 I think it was my L. of Wincheſter, *ſiter*,
 to ſay, that in Conſtantine his time, it was
 vſed in Baptiſme. what quoth the King,
 and is it now come to that paſſe, that wee
 ſhall appeach Conſtantine of Popery, and
 ſuperſtition, if then it were vſed, ſayeth
 his Maieſty, I ſee no reaſon, but that ſtill
 we may continue it. *ſayeth* ſome ſhall ſay
 M. Knewſubs his ſecond queſtion was,
 that put caſe, the Church had ſuch pow-
 er

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er to adde significant signes, whether it might there adde them, where Christ had already ordained one; which hee sayde was no lesse derogatorie, to Christes institution, as he thoght, then if any potentate of this land, should presume to adde his
“ Seale to the great Seale of England. To
“ which his Maiestie answered, that the
“ case was not alike, for that no signe or
“ thing was added to the Sacrament, which
“ was fully and perfectly finished, before
“ any mention of the Crosse is made, for
“ confirmation whereof, hee willed the
“ place to be read.

Lastly, if the Church had that power also, yet the greatest scruple to their Conscience was, how farre such an ordinance of the Church, was to binde them, without impeaching their Christian Liberty?
“ whereat, the King, as it seemed, was
“ much mooved, and tolde him, hee
“ woulde not argue that poynt with him,
“ but aunsvvere therein, as Kinges are
“ wont to speake in Parliament, Le Roy
savi-

before the Kings Maiefty. 71

s'avisera, adding withall, that it smelled,,
very rankly of Anabaptisme: comparing it,,
vnto the vface of a bearded boy, (one,,
M. Iohn Black) who the last Conference,,
his Maiestie had with the Ministers in,,
Scotland, (in December 1602.) told,,
him, that hee would holde conformitie,,
with his Maiesties ordinances, for matters,,
of doctrine: but for matters of Ceremo-,,
nie, they were to be left in Christian Li-,,
bertie, to every man, as hee received more,,
and more light, from the illumination of,,
Gods spirit, even till they goe mad, quoth,,
the King, with their owne light, but I wil,,
none of that, I wil have one doctrine, and,,
one discipline, one Religion in substance,,
and in ceremonie: and therefore I charge,,
you never to speake more to that poynt,,
(how farre you are bound to obey?) when,,
the Church hath ordained it. And so as-,,
ked them againe, if they had any thing else,,
to say. *byvil I digress* And so as-,,
D. Reynolds objected the example of,,
the Brasen Serpent, demolished & stampd
to

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to powder by Ezechias, because the people abused it to Idolatrie, wishing, that in like sort, the Crosse should bee abandoned, because, in the time of Poperie, it had beene superstitiously abused. Whiche vni-
“ to the Kings Maiestie answered diuers
“ waies. First, quoth hee, though I bee suf-
“ ficiently perswaded of the Crosse in Bap-
“ tisme, and the commendable vse thereof
“ of in the Church so long; yet, if there were
“ nothing else to mooue mee, this very ar-
“ gument were an inducement to me, for
“ the retaining of it, as it is now by order
“ established. For inasmuch, as it was a-
“ bused, so you say, to superstition, in time
“ of Poperie, it doth plainly imply, that
“ it was well vsed before Popery, I will
“ tell you, I have lived among this sorte of
“ men, (speaking to the Lordes and Bi-
“ shoppes,) ever since I was tenne yeares
“ olde, but I may say of my selfe, as Christ
“ did of himselfe: Though I lived amongst
“ them, yet since I had abilitie to iudge,
“ I was never of them, neyther did a-
ny

ny thing make mee more to condemne,
and detest their courſes, then that they did,
ſo peremptorily diſallowe of all thinges,
which at all had bene uſed in Popery. For
my part, I know not how to anſwere the
objection of the Papiftes, when they
charge vs with Noveltyes: but truly to tell
them, that their abuſes are New, but the
things which they abuſed wee retaine in
their Primitive uſe, and forſake onely
the Novell corruption. By this argument
wee might renounce the Trinitie, and all
that is holy, becauſe it was abuſed in Po-
pery: (and ſpeaking to Doctour Reinolds
merrily) they uſed to weare hole and ſhoes,
in Popery, therefore you ſhall now go bare
foote.

Secondly, quoth his Maieſtie, what re-
ſemblance is there betwene the Braſen
Serpent, a materiall viſible thing, and the
ſigne of the Croſſe made in the ayre?

Thirdly, I am given to underſtand
by the Biſhops, and I finde it true, that the
Papiftes themſelves didd never aſcribe a
ny

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" nic power or spirituall grace to the Signe
" of the Crosse in Baptisme.

4 " Fourthly, you see, that the materiall
" Crosses, which in time of Poperie were
" made, for men to fall downe before them,
" as they passed by them to worshippinge them
" (as the Idolatrous Iewes didde the Brasen
" Serpent) are demolished, as you desire.

" The next thing which was objected,
" was, the wearing of the Surplis, a kinde of
" garment, which the Priests of Isis vsed to
" weare. Surelie saith his Maiestie, vnill
" of late, I did not thinke that it had bene
" borrowed from the Heathen, because it is
" commonlie termed, a Ragge of Poperie,
" in scorne; but were it so, yet neither did
" wee bordure vppon Heathenish Nati-
" ons, neither are anie of them conuersant
" with vs, or commorant amongst vs, who
" thereby might take iust occasion to bee
" strengthened, or confirmed in Paganisme,
" for then there were iust cause to suppress
" the wearing of it: but seeing it appeared
" out of antiquitie, that in the celebration
" of

of diuine service, a different habite apper-
tained to the Ministerie; and principally,
of white Linnen, hee sawe no reason, but
that in this Church, as it had beene for
comelineffe, and for order sake it might be
still continued. This being his constant &
resolute opinion, that no Church ought
further to separate it selfe from the church
of Rome, eyther in Doctrine or Ceremo-
nie, than she had departed from her selfe,
when shee was in her flourishing and best
estate, and from Christ her Lord and head.
And heere againe hee asked, what more
they had to say.

D. Reynold tooke exceptions at those
wordes in the Common Prayer Booke, of
Matrimonie, With my bodie I thee wor-
ship. His Maiestie looking vpon the place,
I was made beleeve, (saith hee) that the
Phrase did importe no lesse then Diuine
worship and adoration: but by the exa-
mination I finde, that it is an vsuall Eng-
lish tearme, as a Gentleman of worshippe,
&c. and the sense agreeable vnto Scrip-
tures,

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“cures, Giving honour to the wife, &c. But
“turning to Doctour Reyn. (with smiling
“sayth his Maiestie,) Many a man speakes of
“Robin Hood, who never shor in his bow,
“if you hadde a good wife your selfe, you
“would thinke all the honour and Worship
“you coulde doe to her, were well bestow-
“ed.

The Deane of Sarum mentioned the
“Ring in marriage; which Doctour Reyn.
“approoved, and the King confessed that
“he was married withall; and added, that
“hee thought they woulde proove to bee
“scarce well married, who are not married
“with a Ring.

Hee likewise spake of the Churching of
women, by the name of Purification, which
“being read out of the Booke, his Maiestie
“very well allowed it, and pleasantly saide,
“that women were loath enough of them-
“selves to come to Church, and therefore
“hee would have this, or any other occasion
“to draw them thither.

And this was the substance and summe
of

of that third generall poynt. At which
pawse, it growing toward night, his Maie-
stie asked againe, if they had anie more to
say: If they hadde, because it was late, they
should have another day; but M. Doctor
Reynolds tolde him, that they had but one
poynt more, which was the last generall
head: but it pleased his Maiestie, first to
aske what they coulde say to the Cornerd
Cap? They all approved it: Well then, said
his Maiestie, turning himselfe to the Bi-
shops, you may nowe safely weare your
Caps: but I shall tell you, if you shoulde
walke in one streete in Scotland, with such a
Cap on your head, if I were not with you,
you should be stoned to death with your
Cap.

In the fourth generall head touching
Discipline. Doctor Reyn. first tooke ex-
ception to the committing of ecclesiasticall
censures vnto Lay-Chancellors; his reason
was, that in the Statute made in King
Henrie his time, for their authoritie that
was was abrogated in Queene Maries
time

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time, and not revived in the late Queenes daies: and abridged by Bishoppes themselves 1571. ordning that the said lay Chancelors should not excommunicate in matters of Correction, and An. 1584. and 1589 not in matters of Instance, but to be done onely by them, who had power of the Keies: His Maiestie answered; He had alreadie conferred with his Bishops, about that point, and that such order shoulde be taken therein, as was convenient, willing him in the meane time, to goe to some other matter, if he had anie. Then he desireth, that according to certaine provinciall constitutions, they of the Clergie might have meetings once everie three weekes; First, in Rurall Deanries, and therein to have Prophecyng, according as the reverend Father Archbishop Grindall, and other Bishops desired of her late Maiestie. Secondly, that such things as could not be resolved vpon there, might be referred to the Archdeacons Visitation: and to thirdly, from thence to the Episcopall Synode,

1. Cor. 14.

node, where the Bishop with his Presbyterie, should determine all such points, as before could not be decided. Acts 21.

At which speech, his Maiestie was somewhat stirred; yet, which is admirable in him, without passion, or shewe thereof; thinking that they aymed at a Scottish Presbyterie, which saith hee, as well agreeth with a Monarchie; as God and the Diuel. Then Iacke, and Tom, and Will, and Dicke shall meete, and at their pleasures censure me and my Councell, and all our proceedinges: Then Will shall stand vp, and say, it must be thus; then Dicke shall reply and say, Nay Mary, but wee will haue it thus. And therefore, heere I must once reiterate my former speech, Le Roy sauiera: Stay I pray you, for one seauen yeeres, before you demand this of mee: and if then you finde mee purse and farr, and my winde pipes stuffed, I will perhappes hearken to you: for let that Governance be once vp, I am sure I shall be kept in breath, then shall wee all of vs haue

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“have worke enough, both our handesfull.

“But Doctor Reyn. till you find that I grow

“lazier, let that alone.

And heere, because that D. Reyn. had
twise before obtruded the kings Suprema-
cie; first, in the article concerning the Pope;
secondly, in the point of Subscription; his
Majesty at those times said nothing; but

“now growing to an end, hee saide, I shall

“speake of one matter more; yet somewhat

“out of order. but it skilleth not. D. Reyn.

“quoth the K. you have often spoken for my

“Supremacie; and it is well: but know you

“any heere, or any else where, who like of

“the present Governement Ecclesiasticall;

“that find fault or dislike my Supremacie? D.

“Reyn. saide No, Why then saide his Ma-

“iestie, I will tell you a Tale. After that

“the Religion restored by King Edward

“the sixth, was soone overthrowne, by

“the succelsion of Queene Marie heere in

“England, wee in Scotland felt the effect of

“it. Whereuppon Maister Knoxe writes to

“the Queene Regent, (of whome with

such

out

before the Kings Maiesly. &

ousterment, I may say, that she was a ver-
tuous and moderate Ladie,) telling her
that she was Supreme head of the Church,
and charged her, as shee would answer
it before Gods tribunall, to take care of
Christ his Evangill, and of suppressing the
Popish Prelates, who withstoode the
same. But how long, trow yee, did this
continue? Even so long, till by her author-
itie, the Popish Bishoppes were repressed,
hee, himselfe, and his Adherentes were
brought in, and well settled, and by those
means made strong enough, to under-
take the matters of Reformation them-
selves. Then too, they began to make small
account of her Supremacie, nor would lon-
ger rest vpon her authoritie, but tooke the
cause into their owne hand, and according
to that more light, wherewith they were
illuminated, made a further Reformation
of Religion. How they vsed that poore
Ladie my mother, is not vnknowne, and
with griefe I may remember it: who,
because shee had not bene otherwise

chur.

M

instru-"

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“instructed, did desire, onely a private chap-
 “pell, wherein to serue God after her man-
 “ner, with some few selected persons, but
 “her supremacie was not sufficient to ob-
 “taine it at their hands: And how they
 “dealt with mee in my Minoritie, you all
 “know it was not done secretly, and though
 “I would, I cannot conceale it: I will ap-
 “ply it thus. And then putting his hand
 “to his Hat, his Maiestie sayde, my Lords
 “the Bishops, I may thanke you, that these
 “men doe thus plead for my Supremacie:
 “They thinke they cannot make their par-
 “tie good agaynst you, but by appealing
 “vnto it, as if you, or some that adhere vnto
 “you, were not well affected towards it:
 “But if once you were out, and they in
 “place, I knowe what woulde become of
 “my Supremacie. No Bishop, no King,
 “as before sayd. Neyther doe I thus speake
 “at randon, without ground, for I have
 “observed since my comming into Eng-
 “land, that some Preachers before mee, let
 “be content to pray for Iames King of Eng-
 “land,

before the Kings Maiesty. 83

land, Scotland, France & Ireland, defender
of the faith, but as for supreme Governour,
in all causes, and over all persons (as well
Ecclesiasticall as Civill) they passe that o-
ver with silence; and what cutte they have
beene of, latter learned. After this asking
them, if they had any more to object; and
D. Reynolds answering no, his Maiestie
appoynted the next Wednesday for both
parties to meete before him, and ryfing
from his Chaire, as he was going to his in-
ner Chamber, If this bee all, quoth hee, that
they have to say, I shal make them conform
themselves, or I will harrie them out of the
land, or else do worse.

And this was the summe of the second
dayes Conference, which rayled such an
admiration in the Lordes, in respect of
the King his singular readinesse, and exact
knowledge, that one of them sayde, he was
fully perswaded, his Maiestie spake by the
instinct of the spirite of God. My Lorde
Cicill acknowledged, that verie much
wee are bound to God, who had given vs

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a king of an understanding heart. My Lord Chancellor passing out of the privy Chamber, saide vnto the Deane of Chester, standing by the doore; I have often heard and read, that *Rex est mixta persona cum Sacerdote*, but I never sawe the truth thereof till this day.

Surely, whosoever heard his Maiestie might iustly thinke, that title did more properly fit him, which Eunapius gave to that famous Rhetorician, insaying,

that he was, *Βιβλιοθηκη ενανθρωπον*, *generall library*, A living Librarie, and a Walking Studie.

Finis secunda diei.

THE



THE THIRD DAYES Conference.



On Wednesday, Janu-
ary, 18. all the Bishops
aforesaid, attended
at the Court, and the
Deanes & who were all
called into the Privie
Chamber, and who so
else my Lord Archbishop appoynted, (for
such was his Maiesties pleasure) where
vppon the Knights and Doctors of the
Arches, viz. Sir Daniel Dunne, Sir Thomas
Crumpton, Sir Richard Swale, Sir Iohn
Bennet, & D. Drury entered in. As soone as
the King was set, the Lord Archbishop

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presented vnto him a note of those points
which his Maieſtie had referred to their
consideration, vpon the first day, and the
alteration, or rather explanation of them in
our Liturgie.

1 Absolution or Remission of sinnes, in
the Rubrike of Absolution.

2 In private Baptisme, the lawfull Mini-
ster present.

3 Examination, with Confirmation of
children.

4 Iesus said to them; wile to be put into
the Dominicall Gospels, in steade of
what Iesus said to his Disciples.

His Maieſtie here taking the Common
prayer Booke, and turning to Private
Baptisme, willed, that where the wordes
were (in the Rubrike, the second Para-
graph) They Baptise not Children. Now
it should thus read; They cause not chil-
dren to be baptized; and againe, in the same
paragraph, for those wordes; Then they mi-
nister it should be; The Curate, or lawfull
minister present, shall doe it on this maner.

Præter

M 3

on.

on Concluding verie gravely, that in this „
Conference, he aimed at three things pri- „
cipally, 1 The ſetting downe of words ſit „
and convenient, 2 Contriving how things „
might be beſt done, without appearance of „
alteration, 3 Practiſed, that each man may „
do his dutie in his place. After this, his Maieſtie fell into diſ- „
cours about the high Commiſſion, where „
in he ſaide, that he underſtoode, how the „
parties named therein, were too many and „
too many; that the matters they dealt „
in were baſe, and ſuch as Ordinaries at „
home in their Courts might cenſure, that „
the branches grained out to the Bi- „
ſhops in their ſeverall Dioceſſes were too „
frequen and large. To which, my Lordes „
Grace answered ſeverally, that for the „
number it was requiſite, it ſhould be „
great, for otherwiſe, they muſt be forced „
as oft times now we ſell out, to ſit alone, „
becauſe, that albeit all the Lordes of the „
Privy Counſell were in, all the Biſhoppes „
many of the Judges at law, and ſome of the „
Sclarks

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“ Clerkes of this Councell, yet very few, or
“ none of them, sitting with him at ordina-
“ rie times, some of meaner place, as Deanes,
“ and Doctors of Divinitie, and Law, must
“ needes bee put in; whose attendance his
“ Grace might with more authoritie com-
“ maunde and expect. 2d For the mat-
“ ters handled therein, he said, that hee often
“ times had complained thereof, but sawe
“ that it could not bee remedied; because,
“ that the fault may be of that nature, as that
“ the ordinarie iurisdiction might censure
“ it: but eversoones it fallies out, that the party
“ delinquent is too great, and so the Ordi-
“ nario dare not proceede against him, be so
“ mightie in his state, or so wilfull in his
“ contumacie, that hee will not obey the
“ summons or censure, and so the Ordinarie
“ is forced to crave helpe at the high Com-
“ mission. To the third, his Grace sayde,
“ that it concerned not him to make
“ answer thereunto, for such Commis-
“ sions have beene granted agaynst his
“ will oftentimes, and without his know-
“ ledge

ledge for the most part. My Lord Chancellor therefore offered it to his Maiesties wisdometo consider, if such Commis-
sions should not bee granted to any Bishop,
but such as have the largest Diocesses,
which his Maiestie well approved; and ad-
ded withall, that those Bishops who have
in their Diocesses, the most troublelome
and refractarie persons, eyther Papistes, or
Puritanes : but of this, as also of the other
thinges founde fault with herein, hee wil-
led those to consult, to whome shoulde
bee appointed the review of the Commis-
sion. And here that poynt had ended, but
that one of the Lordes, I thinke verilie
rather vppon mis-information, then sette
purpose,) pleased to say, that the procee-
ding thereby, was like vnto the Spanish
Inquisition, wherein men were vrged to sub-
scribe more then law required, that by the
oath *Ex officio*, they were inforced to accuse
themselves; that they were examined vpp-
pon 20. or 24. Articles, vppon the sudden,
without deliberation, and for the most

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part agaynst themselves : for the evidence thereof, a letter was shewed of an auncient Honourable Councillor, written to the Lord Archbishop. *Anno. 1584.* of two Ministers of Cambridgeshire, then or there aboutes, examined vpon many Articles, and in the end deprived. The Lord Archbishop aunswered, 1. to the matter, that in the maner of proceeding, and examining, his Lordship was deceyved : for if any Article did touch the partie any way, eyther for life, libertie, or scandall, he might refuse to aunswere, neither was he vrged therevnto, 2. to the Letter, being in a cause twenty yeares since determined, hee coulde not aunswere the particulars, but if his aunswere to that Letter were found out, he doubted not, but as it did satisfie that Honourable Councillour when hee lived, so it would also sufficiently cleare this complaint before his Maiestie.

My Lord of London, for the matter of Subscription, shewed his Highnesse the 3. Articles, which the Church-men of England

land are to approve by subscribing, namely, the Kings Supremacie; the articles of Religion, and the Booke of Common Prayer. All which it pleased his Maiestie himself, to reade, (and after a little glaunce given, that the mention of the Oath *Ex officio*, came in before his due time) he dilated, 1. how necessarie Subscription was, in everie well governed Church; that it was to bee vrged, for the keeping of peace: for as lawes to prevent killing, did provide there shoulde bee no quarrelling; so to prevent greater tumults in the Church, Subscription was requisite, 2. because the Bishop is to aunswere for everie Minister, whome hee admitteth into his Diocesse, it were fittest for him, to know the affection of the partie before his admittance: the best way to know him, and to prevent future factions, was, to vrghe his subscription at his first entraunce: for, *Turpius eijcitur, quàm non admittitur hospes.* 3. as Subscription was a good meanes to discern the affection of persons, whether quiet

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“orturbulent; withall, it was the principall
“way to avoyde confusion: concluding, that
“if anie, after things were well ordered,
“would not bee quier, and shew his obedi-
“ence, the Church were better without him,
“he were worthie to be hanged. *Præstat ut pe-*
“reat unus, quam unitas.

Touching the Oath, *Ex officio*, the Lord
Chancelor, and after him the L. Treasurer,
spake, both for the necessitie and vse there-
of in diverse Courtes, and cases. But his
“excellent Maiestie preventing that olde
“allegation, *Nemo cogitur, detegere suam turpi-*
“tudinem, sayde, that the Civill proceedinges
“onely punished factes, but in Courtes Ec-
“clesiasticall, it was requisite, that Fame and
“Scandales should bee looked vnto. That
“here was necessarie, the Oath, *Compurgatorie*,
“and the Oath *Ex officio* too; and yet great
“moderation should be vsed, 1. In *graviori-*
“bus criminibus: and 2. in such, whereof
“there is a publique fame: 3. in distingui-
“shing of publique Fame, eyther caused by
“the inordinate demeanour of the offender,
or

or rayſed by the vndilcreet proceeding in,,
triall of the fact: as namely in Scotland,,
where the lying with a Wench (though,,
done privately; and knowne, or ſcarce,,
ſuſpected by two or three perſons before),,
was made openly knowne to the King,,
to the Queene, to the Prince, to manie,,
hundreds in the Court,, by bringing the,,
parties to the ſtoole of Repentance, and yet,,
perhaps bee but a ſuſpicion onely. And,,
here his Maieſtie ſo ſoundly deſcribed,,
the Oath *Ex officio*: Firſt, for the ground,,
thereof: Secondly, The wiſedome of the,,
Lawe therein. Thirdly, The maner of pro-,,
ceeding thereby, and the neceſſarie and pro-,,
fitable effect thereof, in ſuch a compendi-,,
ous, but absolute order, that all the Lords,,
and the reſt of the preſent Auditors, ſtoode,,
amazed at it: The Archbiſhop of Canterbu-
rie ſaid, that vndoubtedly his Maieſty ſpake
by the ſpeciall aſſiſtance of Gods ſpirite,
The Biſhop of London vpon his knee, pro-
teſted, that his heart melted within him,
(and ſo hee doubted not, did the heartes

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of the whole Companie) with ioy , and made haste to acknowledge vnto Almighty God, the singular mercie wee have receyved at his handes, in giving vs such a King, as since Christ his time, the like he thought hath not beene , wherevnto the Lordes with one voyce, did yeeld a verie affectionate acclamation. The Civilians present, confessed, that they could not in many houres warning, have so iudicially, plainly, and accurately , in such a brieve described it.

“ After this, his Maiestie committed some
“ weightie matters to bee consulted of , by
“ the Lords and Bishops, 1. for Excommu-
“ nication, in causes of lesse moment; the name
“ or censure to bee altered , 2. For the
“ High Commisſion, the qualitie of the per-
“ sons to bee named, and the nature of the
“ causes to bee handled therein, 3. for recu-
“ sant Communicants: for there are three sorts
“ sayeth his Maiestie of the Papistes, some,
“ 1. which come to Sermons, but not to
“ service and prayer, 2. some which come
ro

to both them, but not to the Communion, „
3. a number which abſtaine from all. „
That inquirie might bee made of all thoſe, „
who were of the firſt, ſeconde, or thirde „
ranke, concluding therein, That the weake „
were to be informed, the wilfull to bee pu- „
niſhed.

Here my Lord Chancellor mentioned
the Writ, *De Excommunicato capiendo*, which
his Hon. ſaide, did moſt affright the Pa-
piſts, of all other puniſhments, becauſe by
reaſon of that they were many wayes diſa-
bled in law: therefore he would take order,
if his Maieſtie ſo pleaſed, to ſend that writ
out againſt them freely, without charge, and
if they were not executed, his Lordſhip
would lay the Vnder-ſhiriffes in priſon,
and to this the King aſſented.

The 4. thing to be conſulted of, was for „
the ſending and appoynting of Preachers „
into Ireland, whereof, ſayth his Maieſtie, „
I am but halfe a King, being Lorde over „
their bodies, but their ſoules ſeduced by „
Poperie, he much pittied, affirming, that „
where „

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“ where there is no true Religion, there can
“ bee no continued obedience: nor for Ire-
“ land onely, but for some part of Wales, and
“ the Northerne borders, so once called,
“ though now no borders: the men to bee
“ sent, not to factions, or scandalous, for
“ weedes will bee weedes, wheresoever they
“ bee, and are good for nothing, but to bee
“ piked over the wall, therefore they should
“ single out men of sinceritie, of knowledge,
“ of courage.

“ The last was, for provision of sufficient
“ maintenance for the Cleargie; and withall,
“ for the planting of a learned and painefull
“ Minister in everie Parish, as time shall
“ serve.

“ To everie of those, his Maiestie willed
“ that severall Commissioners of his Council
“ and Bishops should bee appoynted by the
“ Lorde, vpon the dissolving the assemblie
“ present.

And thus having conferred of these
poyntes with the Bishoppes, and referred
other some of them, as you heard, to spe-
ciall

ſhall Committies, his Maieſty willed, that
D. Rein. and his associates, ſhould be cal-
led in; to whom, hee preſently ſignified,
what was done, and cauſed the alterations,
or explications before named, to be read
vnto them. A little diſputing there was,
about the wordes in mariage, With my
body I thee worſhip, and arguing no other
thing to be meant, by the word Worſhip,
then that, which S. Paule willeth, 1. Cor. 7.
4. the man thereby acknowledging, that
hereby he worſhippeth his wife, in that he
appropriateth his body vnto her alone: nor
any more, then that which S. Peter coun-
ſelleth. 1. Pet. 3. 7. That the man ſhould
give honour to his wife, as the weaker veſ-
ſell: yet for their ſatiſfaction, ſhould be put
in. With my body I thee worſhip, and ho-
nor, if it were thought fit: & ſo his Maieſty ſhut
vp all with a moſt pithe exhortation to
both ſides for vntie, perſwading diligence
in each mans place, without violence on
either ſide, or diſobedience on the o-
ther, and willed them to deale with their
friends



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“ friends abroad to that purpose: for his
“ maiestie feared, and had some experience,
“ that many of them were ticklish and hu-
“ morous; nor that onely, but labourers to
“ pervert others to their fancies; hee now
“ saw, that the exceptions agaynst the Com-
“ munion Booke, were matters of weaknes;
“ therefore, if the persons reluctant, bee dis-
“ creete, they will be wonne betimes, and by
“ good perswasions; if vndiscreet, better they
“ were remooved: for many, by their facti-
“ ous behaviour were driven to bee Papists.
“ Now then, of their fruites, hee shall iudge
“ them; Obedience and Humilitie being
“ markes of honest and good men. 1. Those
“ he expected of them, and by their exam-
“ ple and perswasion of all their sort a-
“ broade; for, if hereafter, things beeing
“ thus well ordered, they should be vnquiet,
“ neither his Maiestie, nor the state had
“ any cause to thinke well of them. To
“ which, they gave all their ynnimous as-
“ sent, taking exception agaynst nothing
“ that was sayde or done, but promised to
“ performe

before the Kings Maiesly. 95

performe all dutie to the Bishops, as their
Reverend fathers, and to ioyn with them
agaynst the common aduersaries, and for
the quier of the Church.

Onely, master Chatterton of Emanuel
Colledge, kneeling, requested that the wea-
ring of the Surplis, and the vse of the crosse
in Baptism, might not be vrged vpon some
honest, godly, and painefull ministers in
some partes of Lancashire, who feared,
that if they should be forced vnto them,
many, whome they had wonne to the
Gospell, would slide backe, and revolte
vnto Poperie againe, and particularly, in-
stanced the Vicar of Rateldale (hee could
not have light vppon a worse;) for not
many yeares before, he was proved before
my Lord Archbishop, as his Grace there
testified, and my L. Chancelor, by his vn-
seemely and vnreuerent vslage of the Eu-
charist, dealing the bread out of a Basket,
every man putting in his hand, and taking
out a peece to have made many loath the
holy Communion, and wholly refuse to
come

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“ come to Church, his Maiestie answered,
“ that it was not his purpose, and he durst
“ aunswere for the Bishops, that it was not
“ their intent, presently, and out of hand to
“ inforce those things, without fatherly ad-
“ monitions, conferences, and perswa-
“ sions premised; but wished, that it
“ should be examined, if those men by their
“ paines and preaching had converted any
“ from Poperie, and were withall men quiet
“ of disposition, honest of life, and diligent
“ in their calling, if so letters should bee
“ written to the Bishoppe of Chester, (of
“ whome his Maiestie gave a verie good te-
“ stimonie) to that purpose: if not, but that
“ they were of a turbulent and opposite
“ spirit, both they and others of that vnquiet
“ humor should presently be enforced to a
“ conformitie, and so for that poynt, it was
“ concluded, that my Lord Archbishop,
“ should write to the Bishop of Chester, his
“ letters for that matter.

My Lord of London replieth, that if this
were graunted, the copie of these letters
(especi-

(especially, if his Maieftie had written, as at first it was purposed) would flie over all England, and then other, for their confines, would make the same request, and so no fruit should follow of this Conference, but thinges would bee worse then they were before. Therefore hee humbly desired his Maieftie, that a time should bee limited, within which compasse, they should conforme the mselves. To which his Maieftie readily assented, and willed, that the Bishoppe of the Diocesse, should set them downe the time, and in the meane while conferte with them, and if they would not yeeld, whatsoever they were, to remove them, after their time expired.

No looner was that motion ended, but downe falls M. Knewstubs, and hee requests the like favour of forbearance, for some honest Ministers in Suffolke, telling the K. it would make much agaynst their Credits in the Countrey, to be now forced to the Surples, and the Crosse in Baptisme.

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My Lordes Grace was answering; Nay,
“ sayth his Maiestie, let mee alone with him.
“ Sir, sayth the King, you shew your selfe an
“ vncharitable man, wee have here taken
“ paines, and in the ende have concluded of
“ an vnitie and vniformitie, and you, for
“ sooth, must preferre the Credites of a few
“ private men, before the generall peace
“ of the Church; this is iust the Scottish
“ argument; for when any thing was there
“ concluded, which disliked some humors,
“ the onely reason, why they would not
“ obey, was, it stode not with their credits
“ to yeeld, having so long time bin of the con
“ trary opinion; I will none of that, sayth
“ the King, and therefore, cyther let them
“ conforme themselves, and that shortly, or
“ they shall heare of it. My Lord Cecill put
his Maiestie in mind, of a word his High
nesse had vsed the day before, namely, of
Ambling Communionis, saying, that the
indecency thereof, was very offensive, and
had driven many from the church: & here
M. Chatterton was told of sitting Commu
nions

before the Kings Maiesty. 99

nions in Emanuell Colledge; which he said was so, by reason of the seates, so placed as they be; yet, that they had some kneeling also.

Finally, they ioyntly promised, to bee quiet and obedient, now they knew it to be the Kinges minde, to have it so. His Maiesties gracious conclusion was so piercing, as that it fetched teares from some on both sides. My Lord of London ended all, in the name of the whole companie, with a Thankesgiving vnto God for his Maiestie, and a prayer for the health and prosperitie of his highnesse, our gracious Queene, the young Prince, and all their Royall issue.

His Maiestie departed into the inner Chamber, all the Lords presently went to the Councell Chamber, to appoynt Commissioners, for the severall matters before referred.

FINIS.

before the King's Majesty.

in the same College which he said
was so, by reason of the letters, to place
as they be; yet that they had some touching
also.

Finally, they joyntly promised, to be
quiet and obedient, now they knew it
to be the King's mind, to have it so. His
Majesty's gracious consideration was to give
cing, as that it fetched tears from some on
both sides. My Lord of London ended
all, in the name of the whole companies,
with a Thanksgiving unto God for his
Majesty, and a prayer for the health and
prosperity of his highness, our gracious
Queen, the young Prince, and all their
Royall issue.

His Majesty departed into the inner
Chamber, all the Lords presently went
to the Council Chamber, to appoint
Commissioners, for the foyall matters
before referred.

FINIS.

The Preface.

MAny copies were sent me, wherof some were so shamelesly untrue, & I assure you so obscene, that I think his Maiestie would have beene as much offended with me for Printing, as with the Authors for dispersing them: I have chosen thereof the best and cleanliest, which doe here under follow.

I give no censure, neither know I the Dispersers, let the Reader conferre and iudge. Rectum est iudex sui & obloqui.

The first Copie.

January. 15. 1603.



Ir I cannot conceale from you the good successe, which it hath pleased God to send vs, by the Conference, which his Maiesty had with the Bishops at the Court. There appeared none but the Bishops, which were with the King above three houres. Cant. Lond. Win. fell downe on their knees, and desired, that all things might remaine, lest the Papists should thinke we have beene in an error. The King replied, that in 42. yeares corruptions might creepe in. He spake of Confirmation, private Baptisme, the Crosse, dumb ministerie, non residence, the Courts, which he promised to amend, especially he spake bitterly against private baptism saying, hee had as lieve an Ape as a woman should baptise

The first Copie.

Baptise his childe, and against Courtes, which hee saide, he would put downe. The Lo. chiefe Iustice, and the Lo. Keeper spake much against them, and the Lo. Cccill against Excommunications, by Lay men, Maister Deane of the Chappell, speaking somethiing to the King in his eare, the Bishoppe of London insolently said vnto him, doctor Montague, speake out, that we may heare you, and seeke not to crosse vs. At their departure they said, that if the King should vse the Ministers in such sort, as they were vsed, they would be too insolent. The King saide, they were his subiects, and if he would not heare them, then they had iust cause to complaine. The Bishops brought foorth many popish arguments, which the King very earnestly answered, and learnedly, more than tenne times calling them Popish arguments, and said by those reasons, they might prooue Popery. The Bishop of Winchester saide, that if hee tooke away Private Baptisme, he overthrew all Antiquitie. The Bishop of Peterborow brought foorth a foolish Argument, with much disgrace to himselfe. The Bishops having taken Wednesday, to consider of the Kings speech, the Ministers came to the King on Monday at nine of the clocke. Honest men about the Court are comforted. Conformitans hang down their heads, and the Bishoppes men curse the Puritans.

Sic explicit prima dies.

I have

An other Copie.



Have sent you the declaration of the Conference, the which was in this manner, the first day the Bishoppes of Canterbury, London & Winchester, making earnest sute, that all things might stand as they didde, least the Papistes should take offence, who might say, wee would perswade them to come to a Church, having errors in it, and the Puritans will say, they have beene persecuted long: The King answered, That the best state would gather corruptions, and that it was no Argument for them to say, They would not be cured of the Pox, because they had had it 30. yeeres, he concluded against Absolution, Confirmation, private Baptisme, the dumbe and scandalous Ministers, Pluralities, the Courtes, and the authoritie of the Bishoppes by the high Commissioners, &c. The second day the Ministers were convented before the King, who answered fearefully & modestly, the Bishop of London behaved himselfe insolently, saying, these are *Cartwrightes* Schollers, Schismatikes, breakers of your Maiesties lawes, you may know them by their Turkiegowns and silke Turkie Grogoram: the third day, they met all, where the King spake much to vnitie, that they might ioyne against the Papists. All the three dayes the King behaved himselfe admirable to the beholders, graunting to the Ministers their earnest request, that the Ceremonies of the Crosse in baptisme, and the Surplises, reverent for antiquity, shoulde not be vrged vpon the consciences of the

Another Copie.

Ministers, so that they were peaceable men, & that they should have time to consider of them, many hundreds being resolved rather to have lost their places, then to have yeelded to those superstitions, against which they had preached. The last day the Bishop of *Cant.* was intreated, to bee a meanes that the ceremonies might not be pressed: but he answered, they had beene vrged as necessary, & should be so still. But it pleased God to move his Maiestie to a more peaceable course, the Bishoppe of *Peterborow* came in with his argument about Baptisme, which the King made voide to his great reproch: The king saide many times, that the Bishoppes reasons were Popish, and that they might establish Poperie by them: it is thought that the king will be shortly in *Huntington-shire*. The Lord Chancellor, the Lord Cecill, the Lord chiefe Justice, and the Attorney General, must set downe some course for the high Commission, and the spirituall Courts.

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Ministers should not be vrged upon the consciences of the people, but rather to be left to their own choice. The King's Majesty is to be praised for his wisdom and justice in this matter. The Bishop of London behaved himselfe modestly, and the Bishop of London behaved himselfe insolently, saying, that the Canon Lawes, you may know them by their Turkish and like Turkic Grogan: the third day, they met all, where the King spake much to vnto, that they might ioyne against the Papists. All the dayes the King behaved himselfe admirably to the beholders, granting to the Ministers their request, that the Ceremonies of the Masse in Baptisme, and the Supplices, were to be continued, should not be vrged upon the consciences of the

A third Copie.

Some of the speeches that are bru-
ted vpon Master Doctor *Reynolds* returne to
Oxon. concerning the late conference,
before his Maiestie.



I Hat the Kings Maiestie did gra-
tifie Maister Doctor *Reynoldes*
in euerie thing which he pro-
posed: or that Doctor *Reynolds*
obtained, and prevailed in e-
verie thing he did desire.

2 That if any man report the contrary, hee doth
lie, or that they should give him the lie, from M.
Doctor *Reynolds*.

3 That these things now obtained by the refor-
mers, were but the beginning of reformation: the
greater matters are yet to come.

4 That my Lord of *Winton* stode mute, and
said little or nothing.

5 That my Lord of *London* called Doctor *Rey-
nolds* Schismaticke indeed, (he thanks him for it)
but otherwise said little to purpose.

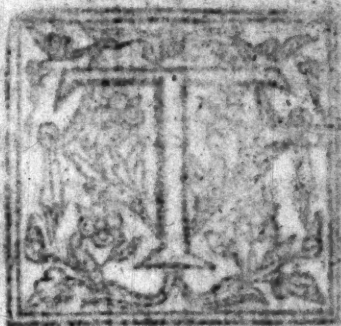
6 That the Kings Maiestie vied the Bishoppes
with verie hard words, but imbraced maister Doc-
tor *Reynolds*, and vsed most kinde speeches to him.

7 That my Lord of *Canterburie*, or my Lord of
London, falling on his knees, besought his Maiesty to
take their cause into his owne handes, and to make
some good end of it, such as might stand with their
credite.

A third Copie.

Some of the speeches that are pre-

...the Kings Maistie did give
...the Maister Doctor ...
...the thing which he pro-
...of that Doctor ...
...and prevailed in a
...he did desire.



...That if any man report the contrary, hee doth
...or that they should give him the life, from M.

...That these things now obtained by the refo-
...were but the beginning of reformation: the
...greater matters are yet to come.

27 AP 58

...That my Lord of London called Doctor R.

...wold Schilmacke indeed, (he thanks him for it)
...but otherwise said little to purpose.

...That the Kings Maistie vied the Bishops
...with verie hard words, but embraced maister Doc-
...for answers, and vied most kinde speeches to him.

...That my Lord of Cantuarie, or my Lord of
...London, falling on his knees, besought his Maistie to
...take their cause into his owne hands, and to make
...some good end of it, such as might stand with their

credit.

